



1

2



Digitized by the Internet Archive
in 2015

THE

MISSIONARY HERALD.

VOL. LXXXIX.—JULY, 1893.—No. VII.

THE donations for the month of May fell behind those of the corresponding month a year ago by over \$8,000. The legacies gained for the month nearly \$3,700, so that the receipts for the month fell behind \$4,472.11. For the first nine months of the fiscal year the gain from donations is \$2,679.21 and the loss from bequests \$52,178.03. The call for largely advanced donations during the last three months of the fiscal year is more imperative than ever. May we not look for generous special donations from some whose hearts the Lord will touch, as they gladly express their gratitude to him for special favors? It is he who gives the opportunity and it is he who sits “over against the treasury.”

A LETTER has been received from Rev. Mr. Walkup on board the *Hiram Bingham*, dated at Jaluij, February 15, 1893. He had failed to connect with the *Morning Star* since the latter vessel had shortened her time within the Gilbert group. Mr. Walkup had visited the northern Gilbert Islands, and reports that his little vessel had worked finely, and has the name of a fast sailer. He had been able to do most of his voyaging with sails, the winds having been specially favorable. But his gasoline engine was working well, and he speaks of running one day while at sea sixteen miles in two hours and ten minutes. He writes hopefully of the spiritual work on Butaritari and Maiana, but there had been sad defections at Tarawa and Apaiang, yet he is confident that by repeated and protracted visits, such as he is able to make in the *Hiram Bingham*, there will be improvement. The German commissioner at Jaluij had given the *Bingham* permission to go to Pleasant Island without clearing from Jaluij, if the purpose was to take away the teachers. Evidently this commissioner does not propose to tolerate the Christian work of our Board at Pleasant Island. Mr. Walkup reports that the contributions from the natives of the Gilbert group for the building of the *Hiram Bingham* were coming in well. It will be remembered that these islanders promised \$1,000 toward the vessel. Butaritari has given \$275, Maiana, \$106, and Apaiang nearly \$200. There are several other islands to report, and Mr. Walkup expects that the \$1,000 will be more than raised. The little craft seems to be serving admirably the purpose for which it was built.

It is said that, notwithstanding all the arguments that are used by learned Hindus in condemnation of foreign travel as contrary to the precepts of Hinduism, not less than 100 Hindus will visit the Columbian Exposition at Chicago.

SINCE our June number went to press, several young missionaries have received ordination prior to their early departure for their respective fields of labor. Mr. Harvey M. Lawson, a graduate of the Sheffield Scientific School and Yale Theological Seminary, was ordained at New Haven, May 18, and with his wife will join the Marathi Mission in the autumn. Mr. Edward Fairbank, son of Rev. Dr. S. B. Fairbank, of the Marathi Mission, a graduate of Amherst College and Andover Theological Seminary, was ordained in the College Chapel at Amherst, on May 23. Mr. Fairbank leaves soon for India and will be supported by an association of the undergraduates and faculty of the college, thus making him the representative of the college in the foreign field. The son of another missionary, Rev. O. P. Allen, of Harpoot, Turkey, Mr. Herbert M. Allen, a graduate of Williams College and Bangor Theological Seminary, was ordained at Bangor, June 8, and with his wife, *née* Miss Ellen R. Ladd, of Van, Turkey, will sail for Turkey late in July. An ordination service quite unique in many of its circumstances was that held at Danvers, Mass., May 24, when two brothers, George H. and Charles E. Ewing, sons of Rev. Edward C. Ewing, pastor of the Maple Street Church of Danvers, were set apart to ministerial and missionary work. The young men are both graduates of Amherst College and Yale Divinity School and are under appointment to the North China Mission. It was a most impressive scene, the like of which probably has never before occurred, when the father, in the church of which he is pastor and of which his sons are members, gave them in his own name and that of the church to foreign missionary service. It should be added to this record that a daughter of the same church goes out as the wife of one of the brothers, the church thus giving three of its members to foreign work. What a favored pastor and father and what a happy church! The sermon on this noteworthy occasion was preached by Rev. Dr. R. S. Storrs and served to make what was otherwise a most impressive service yet more memorable.

OUR information from the Sandwich Islands leads us to believe that there is a growing sentiment in favor of annexation to the United States. It has become apparent to all parties that there is no possible restoration of the monarchy. The proposal for an independent Hawaiian Republic has been favored by some, and yet, as *The Friend* says, the outlook in that direction for a good and stable government is truly a hopeless one. Many have clung to the idea of the monarchy as giving more opportunity for the native population; but the supporters of this restoration are not the best class of citizens. The plea we made in our last issue for speedy action on the part of our government is reinforced by the fact that the discussions which are taking place throughout the islands are serving to intensify feeling rather than to inform the judgment. Animosities are awakened thereby against the native pastors and Christians who favor annexation and who are charged with being disloyal to their native land. One thing is perfectly clear, that the people of most intelligence and culture who desire to live respectable and moral lives, are, with comparatively few exceptions, profoundly in favor of annexation to the United States. The present unsettled condition of affairs has worked adversely to the spiritual interests of the Hawaiian churches, and these churches and the whole work in the Sandwich Islands should be remembered prayerfully by the friends of missions.

WITHIN the last few weeks a call has come for chemical and philosophical apparatus, much needed in our high schools at Samokov; and another for proper furnishing and equipment for recitation rooms in the College at Pasumalai. In the first instance the apparatus is needed in order to enable our Christian schools to compare favorably with government institutions. The young men and the young women we send out as teachers and preachers must be thoroughly furnished for their work. A good friend in Chicago has kindly given \$133 for this object, and an additional sum for freight. The further amount needed is about \$150. We wait for this sum from one or more good friends. It is hoped that Dr. Washburn, whose indefatigable labors at Pasumalai have been crowned with such success, will be cheered by the receipt of \$250 for putting his class-rooms in good working order. All who are acquainted with educational work will appreciate the imperative nature of such calls.

WE are glad to announce that Rev. Dr. Cyrus Hamlin has yielded to the importunities of many friends who know something of the wonderful fund of incident connected with his long and eventful life, and has prepared a volume, soon to be issued by the Congregational Sunday-School and Publishing Society, to be entitled "My Life and Times." We venture to say that to intelligent readers, young or old, the book will be as fascinating as any tale they have read. One incident from the forthcoming volume will be found in our Young People's Department this month.

WE give, this month, papers from a Spanish pastor and a Bohemian lawyer, the latter supplemented by a brief statement by a Bohemian pastor, constituting the first of a series of papers prepared by natives of the several countries in which the American Board has missions, relating to the work accomplished. Similar papers will appear from month to month from other lands, and we are sure that our readers will welcome these fresh utterances of those to whom our missionaries have been permitted to carry the blessed gospel.

PERSONS looking for some special work, not requiring a large sum, will note three requests in this issue of the *Herald*, namely: \$150 for school furniture at Samokov, \$212 for a native evangelist at Nicomedia, \$250 for equipping recitation rooms at Pasumalai. Please send these small amounts in addition to generous contributions for the regular work, all of them so much needed this month.

A SINGULAR interruption occurred at a wedding at Tai-ku, China, while Dr. Atwood was officiating at the first public Christian marriage ceremony that had occurred in that city. There were 300 or 400 Chinese present listening respectfully, when an old woman cried out: "This is great doing; not to worship Heaven and Earth!" One of the native Christians immediately sprang to his feet, and addressing all present, showed how much better it was to worship God, who made heaven and earth. Thus the marriage occasion was made an evangelistic service, and the woman's objection to the omission of an idolatrous practice common at Chinese weddings led to a clear presentation of gospel truth.

MR. CHAMBERS, in charge of the Nicomedia field in Western Turkey, informs us that the work in that district will be greatly crippled without the services of a native evangelist to visit the out-stations regularly and supply the lack of native pastors. An excellent man who has served acceptably forty years as preacher is ready for this work if his support, \$212 a year, can be secured. The appropriations for the year were not sufficient to provide for this item, and the Prudential Committee has no surplus funds at command. Will not some one count it a privilege to add to his regular contribution and set this evangelist at work?

IN a recent letter from Dr. Atwood he speaks of meeting in a town in the vicinity of Fen-chow-fu, Shansi, a man who was engaged in the wholesale opium trade, from whom he learned some facts which show the extent to which the people are given to the opium habit. Since the Chefoo convention, when an additional customs duty was laid on the foreign drug, the price of the native drug has increased rapidly, so that it is now five times what it was, only three ounces of the drug being obtainable for one ounce of silver. In three villages, all within a mile of each other, there are sixteen wholesale opium houses. Mr. Atwood's informant does an annual business of from 70,000 to 80,000 taels, a tael equaling about one dollar, and his business is supposed to be about an average of the sixteen. This indicates the fearful extent to which the drug is used and the impoverishment it must cause. The best irrigated lands are used for the raising of the poppy, and it is not strange that the region suffers frequently and most sadly from famine.

A CAPTAIN has been engaged for the missionary schooner, the *Robert W. Logan*, and he sails from San Francisco, June 22, for Yokohama, where the *Logan* now is. After making needed repairs the vessel will sail for Ruk, where her presence and aid will be most welcome.

THOSE were impressive words uttered by Mr. Albert Spicer, M.P., in his recent address as Chairman of the English Congregational Union, when, addressing the pastors and as a layman, he pressed upon pastors their obligation to emphasize the call to missionary effort. "We look to you, as Christ's ambassadors, to let us constantly hear his call to go into all the world and preach the gospel to every creature. Your own teaching and influence will very largely decide the part that your Church will take in this great enterprise. If they are to have an intelligent appreciation of the obligations resting upon the Christian Church to fulfil the trust which our Master has laid upon us, if they are to know something of the work that is being done already in our own land, in Europe, in our own colonies, and in the great heathen world, and of the work that still remains to be done, it will be because you yourselves have heard the Master's command, and because you study the great subject of missions systematically and sympathetically, and do not relegate that part of your churches' education to the annual visit of a missionary deputation or to other visitors. In the measure in which we obey our Lord's last command we shall strengthen our own faith and widen our horizon as to the glorious possibilities that still await the faithful service of his children."

JUST as our last number went to press tidings were received of the death of General S. C. Armstrong, the eminent founder and principal of Hampton Institute. The eulogies that have been passed upon General Armstrong since his translation from earth have not been overdrawn. He had an excellent record as a soldier; but it was after the war and as an organizer of work for the "Contrabands of War," that he manifested consummate skill and boundless energy. He gave himself completely to the work for the lowly and with consuming zeal he wrought for years till he brought the institution of which he was the head to a conspicuous and most honorable position. And what was perhaps even more than this he brought the people of the North to a sense of their obligations to care for those who had been enslaved, but who were men and were to become citizens in our country. It was a missionary work, grand and far reaching in character, that claimed General Armstrong's attention and to which he gave his life. He was born at Wailuku, on the Island of Maui, in 1839, and was the son of Rev. Richard Armstrong, D.D., one of the early missionaries to the Islands. It was as a missionary's son that he learned those early lessons which fitted him for his subsequent work, inspiring him to undertake the philanthropic and Christian enterprise which has proved such a blessing to the colored race and to our land.

THE Woman's Foreign Missionary Society of the Presbyterian Church has issued a helpful little handbook, entitled "How they say it in Missionary Lands," which gives the stations of the various Presbyterian Missions, with pronunciations also, and "moneys and their values," with "weights and measures," and a brief dictionary of the principal native words in the languages of the several missions which appear in missionary literature. Only the countries where the Presbyterian Board has missions are covered by the booklet, but as these countries include Syria, China, India, Japan, and Corea, it will be an exceedingly convenient and useful publication for friends of missions in every denomination.

ATTENTION has been recently called to one of John Wesley's letters in which he enclosed bills of various denominations, in response to a charitable appeal, and quoted this text: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." The reply was prompt, saying that the recipient was much delighted with Mr. Wesley's "*expository notes* on that text." A few "*expository notes*" of this kind would be highly appreciated just now by the Treasurer of the American Board. We commend these notes to any persons who are looking for a good practical commentary upon the Word of God, including Matthew xxviii: 9, 20.

THE Presbyterian Board of Foreign Missions closed its year May 1 with the gratifying announcement that it was out of debt. This outcome, as *The Church at Home and Abroad* reports, was quite unexpected, and not until the morning of the very last day did the receipts show that the deficit of the previous year was to be wiped out and a small balance left over. The gain in donations from the churches was \$14,600, but the largest gain was from miscellaneous sources, amounting to \$29,653. The total receipts were \$981,709. The aim for \$1,000,000 for the coming year will no doubt be easily reached. We rejoice heartily with our sister Board in its joy.

WHATEVER may be thought of the wisdom or unwisdom of the Decennial Conference of India, or of its business committee, in reference to its unfortunate treatment of a resolution in regard to moral questions, it is wholly unfair to represent members of the Conference as indifferent to the gigantic evils growing out of the opium traffic and the licensing of immorality. The worst that can be said of the course of the Conference on these matters was that it was a blunder and would naturally lead to such misunderstandings as have arisen. We regret to see that many organizations and individuals, both in this country and in Europe, have put the worst construction upon the course of the Conference, and this in the face of the reaffirmation by the members of the Conference everywhere that they are unalterably opposed to the legalizing of vice and to the national complicity in the opium traffic.

A STORY comes from Constantinople which illustrates the degree of intelligence as to Christianity which prevails among those who are not commonly regarded as belonging to the ignorant classes. In the Galata district of the city a colporter was found having in his possession a portion of the Scriptures, namely, the Epistle to the Galatians, whereupon the authorities seized the book with the thought that it was a seditious document especially addressed to the denizens of Galata, and they imprisoned the colporter. The matter was explained to the official, who denounced the book as one calculated to make the people dissatisfied with their lot. In order to make sure that it was not a document of recent incendiary origin, the officer called for the death certificate of St. Paul, the author.

AT the recent Annual Meeting of the American Bible Society at New York, report was made that the Society has issued within the year in foreign lands no less than 468,926 Bibles, Testaments, or portions of the Scripture. Aside from this, 88,337 copies issued from the Bible House in New York were sent to foreign lands. The Society made for the coming year the generous appropriation of \$155,238.32 for foreign work. During the seventy-seven years of the Society's existence it has issued nearly 57,000,000 copies of the Scriptures. This certainly is a noble record.

ONE of our missionaries, writing of the brief period of summer rest which he has been able to secure, speaks of the time as very helpful, inasmuch as he can pray and study the Bible as much as he pleases. These seasons he describes as the "very sweetest hours of his whole life, while in the woods alone. I know of nothing to be compared with it, and," he adds, "somehow the accessions in my station work have been closely connected with such times of visitation from the Lord of the harvest."

THE regard shown to missionaries in India is illustrated in an incident connected with the recent marriage of two brothers to two sisters, all four of the parties having been baptized in infancy by Rev. Charles Harding. It was the earnest desire of the young men and their brides that Mr. Harding should officiate at the wedding, and to meet their wishes Mr. Harding started at midnight and returned at the same hour the next night, traveling over 200 miles by rail and more than sixty miles in a rude two-wheeled conveyance, the thermometer during several hours having stood much above 100 degrees Fahrenheit.

THE WORK AS A WHOLE, WITH ONE SPECIFICATION.

It is feared that the frequent special appeals which have appeared in the columns of the *Missionary Herald* during the past year may have turned away the attention of the Christian public from the necessity of sustaining the work as a whole. These appeals have been allowed in order to meet exigencies arising from want of means adequate to the demands of the work already in hand, while no provision has been made for growth. For the past two years our missionaries have been charged to put their estimates at the lowest possible limit consistent with life. In some instances the appropriations actually made by the Prudential Committee have fallen below this limit. Retrenchment, and not enlargement, has been the order of the day. Hence the special appeals. They come from hearts burdened with the work opening before them on every hand—wellnigh discouraged at the loss of opportunities, at the fruit of past efforts sacrificed, and now by the threatened closing of churches and schools already established. If these appeals are met at the expense of the rest of the work, where does the relief come in? If, for instance, the ten per cent. reduction on the work of the Marathi Mission is made up by extra contribution, and the other nine tenths are not provided for, what then? What is really needed is an advance of one hundred thousand dollars to meet the demands of the work as a whole and to cover these special appeals. Yet in justice to our missionaries, until such general advance is made, we must still repeat such calls as the following from Spain:—

The evangelical work in Spain has reached a crisis. The means for developing evangelistic work have been reduced \$1,200 upon the lowest estimate which the missionary in charge could furnish. All efforts to bring down expenses below his carefully prepared figures he deems utterly disastrous, if not fatal, to the best interests of the work in his charge. The largest sum that could be appropriated for this current year from the treasury of the Board for the entire evangelistic and educational work—with the exception of the Girls' School at San Sebastian, which is maintained by the Woman's Board—was barely \$5,651. This was to cover expenses at fifteen different centres, including fourteen churches, having nearly 400 communicants, four pastors who have had thorough evangelical training in Switzerland, and so are as competent as Americans could be in similar positions, thirteen common schools with 688 pupils—all this work at present being carried on successfully. And now \$1,200 must be taken off from this sum. The question is, which of these stations shall be given up? which of these schools abandoned? After the most careful consideration in conference with the native Spanish pastors, the missionary replies, "It is impossible; no reduction can be made except at the utter ruin of the work." A few years since, in order to make reduction, a large section and one of the most promising portions of the field was given up. Shall another portion be surrendered? "Shall it be Santander, with its flourishing school of 200 children, perhaps the best evangelical common school in Spain, and that church, the fruit of so much labor and of so many prayers, that shall be given up? This, or the abandonment of Zaragoza, would give us about the financial relief that we need. But we dare not do it. It would bring upon our heads more than the

blood of that station alone. It would make our very name and the name of the American Board a reproach and a disgrace throughout Protestant Spain. Those who would force us to cut off one or the other of those stations little understand the evil results that would follow, influencing not only our own work at other stations, but all evangelical work in Spain. The abandonment of Zaragoza would produce about the same disastrous results as the closing out of Santander — in some respects even worse."

More need not be quoted from the touching letters just received from Mr. Gulick and from one of his pastors. Is it possible that in this year 1893, when we are commemorating so much our obligations to Spain and to the great discoverer of America, we should fail of this grandest opportunity for sustaining a work of such promise and at so small an expense in the north of Spain? We cannot but believe that there are men and women in our churches who will gladly send in the small sum required to keep this work in progress. The treasurer, L. S. Ward, 1 Somerset Street, will gladly welcome special donations for this object. A prompt response is earnestly desired.

No mention is here made of the flourishing Girls' School at San Sebastian. We leave its endowment to others specially interested in that most remarkable work. We plead here simply for the evangelistic work begun and carried forward with so much promise.

RELIEF AT MARSOVAN.

It is gratifying to be able to report that after full investigation of the events which have transpired at Marsovan, some account of which was given in our last number, the Turkish government, on the twenty-sixth of April, paid to the mission treasurer at Constantinople, through United States Minister Thompson, 500 Turkish liras (\$2,200) as indemnity for the burning of the Girls' School building on February 1. At the same time a pledge was given by Turkish officials to our Legation that an *iradé*, or royal permit, should be granted soon to the College, which would not only give it official standing, but would exempt the school property from taxation. The punishment inflicted upon the chief of police was imprisonment, and the other officials implicated in the affair have been sent away. Whether any more serious punishment will follow remains to be seen.

As to the imprisoned instructors connected with the College, we are glad to report that, notwithstanding the persistence of their enemies in prosecuting them on charges of sedition, charges which they sought to substantiate by perjury and forgery, the *vali*, or governor-general, at Angora, declared openly that there was no evidence against Professor Thoumaian which would warrant bringing him to trial, and his release is anticipated. The same is substantially true in the case of Mr. Kayayan, but it may be days or even weeks before definite action will be taken by the government. Not until these men are released can it be said that "the incident is closed."

It has been a long and painful trial, both for the missionaries and the College as well as for the Christian population. We, in this land of quiet, can have little

conception of the anxieties which weighed upon the minds, not only of our American missionaries, but also of the native brethren. To have such full vindication at the hands of the Turkish authorities is certainly a cause for gratitude



and we trust the outcome of the whole unhappy affair will be greater confidence in the honesty and the sincere goodwill of the missionaries, and greater respect for their piety and intelligence. Should this be the case, the trials through which they have passed will not have been in vain.

Our readers will be interested in this connection in a reproduction of a photo-

graph of some of the instructors and professors in Anatolia College, at Marsovan, and of the graduating class of 1892. This represents not the theological but the academic department. The seven graduates of the past year stand in the rear row. On the front row, beginning at our left, are Instructor Kayayan, Professor Manissadjian, Rev. Edward Riggs, Rev. George E. White, and Instructor Anastasiades. On the middle row, beginning again on the left, are Mr. Henry K. Wingate, Instructor Theokharides, Rev. Dr. G. F. Herrick, Professor Thoumaian, Instructor Xenides, and Rev. John F. Smith.

VOLUNTEERS FOR MICRONESIA.

THE condition of the missionary force in Micronesia has become critical at several points, and the ordinary means of securing the needed reinforcements have thus far proved unavailing. We feel impelled, therefore, to make a public statement of the facts, and to call for volunteers for this most interesting work.

At Ruk, the most recently entered of the islands, where Mr. Logan six years since fell at his post, a grave emergency exists. Mr. Snelling, the missionary in charge, is in impaired health and may at this very time be beyond all further service. At the best, he must come home as soon as a successor can be on the ground. For this work in the Ruk lagoon and among the Mortlock Islands, where amid a large population, still rude and turbulent, a good beginning has been made, we need a man of good training, of practical gifts, able wisely to select and train native preachers and teachers, and to guide and inspire them in their work when trained, and to give direction to a growing missionary enterprise. It is a post of real difficulty but also of honor and of high privilege, and challenges the heroic and missionary spirit in a rare degree. We want to send this man with his wife to Ruk at the earliest opportunity.

The missionary work among the Marshall Islands, carried on now for a full generation, well established on several islands, and opening with bright prospects upon still others, is to lose the services and oversight of Dr. Pease this year. Considerations which are overbearing compel him to retire, and thus a great vacancy in an important work is to be filled. Dr. Pease has conducted the Training School for the Marshall Islands preachers and teachers at Kusaie, and has directed the evangelistic and school work done on the islands, and is completing the sixteenth year of his service. For two years we have sought for a man to take his place, inquiring at the Seminaries and among the younger pastors, and no volunteer has appeared. Here, as at Ruk, is a work like that of a Paton, or a Patteson, nobly maintained by Dr. Pease long after the time for his retirement has come. Are there no young men, of thorough training and gifts of leadership, who can see the attractions of this work, who will joyfully face the hardships and burdens, and who will count it a high privilege to take up the work so grandly begun and carry it on to glorious success through these coming years? We want to send such a man with his wife to Dr. Pease's relief at the earliest possible day.

There is good reason to expect that missionary work can be resumed on Ponape at no distant day. For this field, with its great history, made sacred by

the memory of Sturges and Doane, the scene of stirring events of these past four years, we need a strong man to accompany Mr. Rand when at length Spain reopens the door and welcomes us back. A man of poise, of diplomatic gifts, able alike to command the respect of the Spaniards and to win the love and confidence of the natives, and equal to all the problems of Christian reconstruction in this great island, is needed at once, and will find a work worthy of his best powers. Where is the man who, with his wife, will be ready within the next few months to go to this difficult, delicate, and splendid service?

Have we read Dr. Paton's books, and listened to his glowing words, for naught? Do we recall the lives and deeds of Logan and Bingham with no wish to repeat them for ourselves? Are we content to eulogize the spirit and labors of Sturges and Doane, and leave the work they lived and died for to perish from neglect? We refuse to believe it. We state these facts in the confident expectation that the men and women whom God calls to these fields will hear His call, and will quickly respond. And we shall labor and pray until they come.

JAMES GOLDSBURY, JR., M.D.

THE tidings of the death of this beloved physician have been already given in the *Missionary Herald*, but letters have now been received from his associates in the Shansi Mission referring to his sickness and death and to their deep sense of the loss they have sustained.

Dr. Goldsbury was born in Davenport, Iowa, October 19, 1860. After pursuing his studies in the Rush Medical College and at the Minneapolis College Hospital, he received appointment to the Shansi Mission, and embarked with his wife from San Francisco January 13, 1889. On his arrival he was stationed at Tai-ku. He entered as soon as possible upon medical work, in which he had great delight, opening a dispensary, by



DR. GOLDSBURY IN CHINESE DRESS.

means of which he won the confidence and favor of the Chinese. Though during the last autumn he suffered from sickness, he had fully recovered, and Mr. Thompson, referring to a clinic which the doctor had held at Jen T'sun just a fortnight before his death, says: "He then appeared to be in good health, and I never knew him to be happier." He not only cared for the work at his station, but he volunteered to hold monthly clinics in several places for the purpose of aiding in the evangelistic work. The testimonies that come from his associates in regard to his character and work are very warm and affectionate. They unite in bearing testimony to his great zeal for his Lord and Master. Mr. Thompson says: "I had learned to love him very dearly for his own sake as well as his work's sake, and it will be a long while before the unbidden tear will cease to come. We are thankful for our brother's memory in life, and we rejoice that we could lay him away in sure and certain hope of a glorious resurrection."

Mr. Williams says: "His memory is blessed among us. He was a personal friend to every member of the mission. He was a faithful missionary of the cross, like his divine Master spending himself to the utmost for the good of others. In the beginning of his last illness, rather than save himself, he cared for the sicknesses of the Chinese who came to him for treatment. His faith in Christ was a simple, childlike faith such as they have who are permitted to enter the kingdom of heaven. He was the very soul of sincerity, never hesitating to do what he thought was right. Our loss as a mission is great."

It is not known that Dr. Goldsbury had unduly exposed himself to contagion, and yet it is surmised that the fatal fever, typhus, was taken from a patient in the dispensary. He had the best of care during his sickness and all that could be done was done to save the precious life; but the end came on Thursday, March 23. The funeral service was held on the next day, and the body was taken to Tai yuen fu, to be interred in the English cemetery there. Dr. Goldsbury's life, short though it was, has deeply impressed his associates with the value of the medical arm of the mission. This branch of the work removes prejudices, opens the way for the introduction of the gospel amid indifferent or hostile communities, and it gives most excellent opportunities for pressing the claims of Christ upon individuals who for a protracted period are under the care of a Christian physician. The mission, in view of its sad loss, cries out for another physician, and, as one of its members says, "It will need a very good man to fill Dr. Goldsbury's place."

We are glad to give this in connection with a likeness of Dr. Goldsbury, in his Chinese dress, kindly furnished us by friends.

In Memoriam.

SINCE the last number of our Magazine was issued, tidings have been received that two faithful women have fallen in death, one in China and one in Africa—the former after long years of service and the latter in the freshness and enthusiasm of her first missionary labors. Miss Diament and Miss Clarke were widely separated on earth, but they were one in spirit, and as the summons

of the Master came to them nearly at the same time, their memorials may fittingly be brought together here.

MISS NAOMI DIAMENT, OF NORTH CHINA.

Rev. Mark Williams, who is temporarily in the United States, but who has long been associated with Miss Diament at Kalgan, sends the following tribute to her memory:—

“The news of Miss Diament’s death, which occurred at Kalgan May 3, has come like a shock to us with whom she lived for so many years. She was born at Cedarville, N. J., September 7, 1834, so she was in her fifty-ninth year. Her parents died at an advanced age. She was one of a family of thirteen children. Brought up in a pious family, she desired to be a missionary and went to Mount Holyoke Seminary for some time. After work in the Indian Territory, she completed her studies at the Western Female Seminary, Oxford, Ohio, graduating in 1861. From that time until 1870 she was at the Omaha Agency, where Miss Bright Eyes was among her pupils; also, she taught the freedmen in North Carolina.

“In answer to a call from Kalgan, she went there to be associated with Mrs. Williams, who was her classmate at the Western Female Seminary, sailing in 1870. Here she spent twenty-three years, except as she was detailed for a while for work at Peking and Tung-cho. She diligently studied the language, and taught the women as she had opportunity. In 1880 the Girls’ Boarding School was established, to which she devoted her well-trained powers until the last. She had thorough preparation for her lifework. In the United States she had taught in mission schools. Before her Girls’ School was commenced she had time to obtain a fair knowledge of the language. So, when detailed by the mission to fill the important positions in the Girls’ School at Peking and the College at Tung-cho, she was found well qualified. The impression which Miss Diament made upon her pupils may be learned from expressions used by two of them in writing of her: ‘I want to be just like her.’ ‘I want to be like her when I grow up.’

“Her piety was not demonstrative but quiet, and it controlled her life. Her punctuality at the station noonday prayer-meeting was often spoken of, and her demeanor at religious services was that of one who felt that God was present—thus giving a silent lesson to her scholars. In social life all enjoyed her bright sayings. She delighted in the society of others; yet she was ready to forego the visit to Peking, at the annual meeting, when the welfare of the school seemed to demand it. The interests of the work were placed first; she was willing to be or suffer anything if that work prospered.

“How well Miss Diament will be remembered for her fidelity in sickness and trouble! for she never thought of anything but duty. She was not discouraged by the slow growth of her work, but was willing to labor patiently and trust God for the harvest. In God’s providence she was called to instruct among Indians, negroes, and Chinese. Will she not in heaven gaze with peculiar pleasure on those from these races who have ‘washed their robes, and made them white in the blood of the Lamb’?

“Miss Diament had a long period of service in the world’s harvest field.

She was content to fall, sickle in hand, rather than to be laid aside and in old age be a burden to others. She often said that she did not allow herself to think of returning to the homeland, as it would mean that her work in China would be ended, since her feebleness would not warrant her returning again. There is a tradition in her family that a maternal grandparent was a daughter of Charles XII of Sweden, and was secretly hurried out of the country to save her life, after the downfall of that brilliant monarch. Her royal life of patient and self-denying service showed that she was the daughter of a King. She has the 'crown of Life,' for she was 'faithful unto death.'"

MISS MINNEHAHA A. CLARKE, OF WEST AFRICA.

The West Central African Mission has been deeply afflicted in the death of Miss Minnehaha A. Clarke, who fell asleep in Christ at Chisamba, Bihé, on the eighteenth of March. Some months previous, Miss Clarke had an attack of bilious malarial fever, which reduced her strength and which led the members of the mission strongly to advise her not to return to Chisamba, where she had labored so earnestly and successfully. The particular location at this station was deemed unfavorable to one having her predisposition to the fever, but her deep love for the pupils whom she had begun to train led her to think the fears of her associates needless, and to resolve that she would make another experiment before leaving Chisamba. Alas! that experiment proved fatal. She was the daughter of Rev. William F. Clarke and Mary Ann Clarke, of Guelph, Ontario, at which city she was born January 31, 1864. Just three years ago she offered herself to the American Board as a missionary, replying in answer to the question as to "What led you to decide to go to the heathen?" — "The reading of missionary literature, and an ever-deepening sense of duty." This sense of duty seemed to be all-controlling, but there was nothing sombre about it. Her face and her voice alike bore witness to her cheerful spirit, and it was with a bound of love and zeal that she undertook the work to which her conscience led her. She greatly endeared herself to her missionary associates and to the native pupils in the mission, whom she loved with an intensity of devotion which cost her her life.

Her last sickness was very brief, and most of the time her mind wandered. Mr. Read, in writing of her last days, says: "Her work was uppermost in her mind during her sickness, and her Master's name often broke from her lips in prayer or simple ejaculation." Her term of service was very brief, less than three years, but she won to herself the deep affection of many of the people, who gave to her every token of love and respect and who at the funeral services manifested their deep feeling. One of the lads who had been under Miss Clarke's care, and who two years ago was a wild heathen, wrote the following touching letter to Mrs. Stover, of Bailundu, telling her the sad news: —

"Kumba says, Nana Stover, Ondona Clarke is dead. She died on Saturday; she began to be ill on the fifth day (Thursday). As for me, I have not slept for three nights. My heart aches so because the Ondona is dead. Jesus has taken her to his own home, indeed, but since we can never see her more my heart is broken. The Ondona Clarke is dead. If we accept Jesus, we shall meet the Ondona again."

We believe there will be many from Africa who through the life and death of this young and faithful missionary will be brought to meet her in the presence of the Master whom she loved and in whose service she died.

THE WORK OF THE AMERICAN BOARD IN SPAIN.

BY REV. ENRIQUE DE TIENDA, SANTANDER.

THE American Board was one of the first missionary societies to enter Spain after the revolution of 1868; but most of those who are now connected with the mission have for many years known only the solicitous and kind superintendence of Rev. William Gulick, under whose direction the work in all of its branches has notably prospered.

THE CHURCHES. — The evangelical churches of Zaragoza, Tauste, Pradejón, Logroño, San Sebastian, Bilbao, and Santander, and other groups of Christians, especially in the valley of the Ebro, are the eloquent proof that God has seen fit to bless the labors of the Messrs. Gulick and of the Spanish brethren who have had the privilege of being co-laborers with them. In the summer of the year 1885, representatives of all the churches connected with the American Board formed themselves into an association under the name of "La Unión Ibero-Evangelica." This body, constituted on the principles of Congregationalism, is composed of a considerable number of souls, whose acceptance of Protestantism is the result not so much of a spirit of opposition to Romanism as of a sense of spiritual needs that the gospel alone has been able to satisfy.

The formation of these congregations took place during the early years of the restoration of the monarchy on the downfall of the Republic, and just at the time when attacks upon the evangelical Christians and the arbitrary and sometimes cruel measures of repression instituted by the Restoration were being applied. The sacrifices that the members of the congregations have made toward the maintenance of public worship in their midst, to aid the Missionary Society that in large part sustains them, and in the purchase of houses for places of worship, are signs of their life. There is not one of these congregations that has not had its martyrs and that has not experienced trials that have purified and strengthened its spiritual life. Thanks to the efforts of Mr. William Gulick, the congregations of Bilbao and of Pradejón enjoy the benefits of houses of worship that have been bought or have been built for that purpose, and that are held in his name for mission uses; and after eleven years of heroic and unflagging effort and sacrifices, the congregation of Santander will soon have the joy of dedicating a house of its own. So, also, the evangelical church of Reus, which is now under the care of the Committee of Geneva, so happy in the possession of its beautiful building, must not forget that the pastor has been able to procure such an edifice only by the coöperation of Mr. Gulick.

THE SCHOOLS. — Hundreds of children surround every one of our congregations. It is a notable fact that the Roman Catholic community to so large an extent confides to us the education of its children. This is a powerful argument in favor of the work that the American Board is doing in Spain — for it is easy to see that providence, by these schools, in all of which the gospel is systematic-

ally and carefully taught, is preparing the hearts of a multitude of the young to receive in time the Spirit of God. Some 200 children are in regular attendance in the schools of Santander—which is the same as saying, Two hundred souls won from Romanism, and a large number of families rendered accessible to the gospel. The same is to be said of all the other schools connected with the churches of our Union.

AN IMPORTANT WORK.—Such is the Institute for Spanish Girls at San Sebastian, under the successful direction of Mrs. Alice Gordon Gulick, aided by her countrywomen. At nearly every place in Spain where there is an evangelical mission will be found one or more graduates of this institution, exerting a Christian influence as dutiful daughters, as mothers of families, or as successful teachers in the evangelical schools. If this Institute did not exist already, it would be absolutely necessary to found one like it immediately. If it had not been in existence for a number of years, the general evangelical work in Spain would to-day be suffering the lack of the most effective aid of the twenty-two teachers who have received their education in that institution. So it must be said that if, indeed, it may be the fact that in the peninsula there is any mission larger than that of the American Board, surely no other mission exerts a wider or more important influence.

In closing this brief review of so important a work, it may be affirmed that the best result to Spain of the discovery of America is the work of evangelization that this *American Society* is now carrying on in her midst. Happy will be the day for her when Spain shall recognize that fact! Meanwhile, may God's best blessings be with this Society while it prosecutes its good work, sustaining the faith of its faithful representatives here, as well as that of those who, desiring the conversion to the gospel of their fellow-countrymen, count themselves happy in being permitted to coöperate with their American brethren for this great end.

SANTANDER, April, 1893.

BOHEMIA AND THE WORK OF THE AMERICAN BOARD THEREIN.

BY DR. FRANCIS KADLEC, ATTORNEY AT LAW, PRAGUE.

At the beginning of the seventeenth century the gospel had attained in our nation the perfection of a flower in full bloom. The “Unity of the Bohemian Brethren” embraced all classes and conditions of people. Its churches were spread from the eastern Hungarian border, from Hungarian-Brod, the birthplace of Comenius, even to the Saxon border. Among their members were workmen, unlettered farmers, learned men, physicians, yes, even men of high political preferment. When the house of Hapsburg ascended the throne, and especially when Ferdinand II, in 1618, became king of Bohemia, an awful oppression and persecution of the Protestants arose. They were forced to the worship of idols by scourgings and whips; their mouths were pried open with iron instruments and the “host” thrust down their throats; and whenever any wretch made a show of hatred to the gospel he was elevated to a high political office, as a contemporary historian, Andrew of Hakernfeld, relates. In these horrors and persecutions patience fled, and the result was the “battle of the White Mountain,”

November 8, 1620. Here the Bohemians were defeated, a defeat which was a victory not for Vienna, nor for the Austrian emperor, but for Rome and for the pope.

Thereupon followed persecutions and horrors, which have a parallel only in the persecutions of the early Christian church. Every one who could not, or did not, leave the country suffered a martyr's death. The hunting of Protestants throughout Bohemia and Moravia extended not only throughout the whole period of the Thirty Years' War, but for a century and a half, up to the year 1781, when was proclaimed, not religious freedom, — that we have not even now, — but only *religious tolerance*.

Space does not allow me to describe more at length the persecutions that were endured. I will say only this, that we suffered even unto blood and drained the bitter cup to the even dregs. God was therein glorified in every village. From a thoroughly Protestant and educated nation, numbering 3,000,000, there remained about 500,000, or nearly one sixth of the people; and these were forced to become Catholics. As a result of this century and a half of awful hunting and scourging of the Protestants, Rome, of old the enemy of Bohemia, became its complete master. The Bohemian people lost not only the gospel but liberty and culture. At the end of the last century Bohemia seemed fated to die. But God does not plan national disasters so as to leave his own children to fate.

Although Austria is not famous for its faith and Christian character, still its statesmen affirm that a miracle occurred. The evils of Satanic origin caused the oppressed nation to awake and to live. At the beginning of the present century hardly a syllable was being printed in the Bohemian language, and to-day it stands side by side with the languages of the other nations that make up the Austro-Hungarian empire. Bohemia has its own public schools, gymnasia, and higher education, and is engaged in unceasing warfare for political freedom. Do you ask me, "Did Bohemia experience at the same time a gospel-awakening?" I answer, Yes, when the Decree of Tolerance was issued. At once, in a night as it were, both in Bohemia and Moravia, churches arose. But to our sorrow these churches did not get enough of freedom. They remained subject to the government, which is Catholic, and which does not allow these churches to grow. These churches are like apple trees a century old — fading.

But into ground old and rich with the blood and tears of God's children, the American Board planted new seed — the mustard seed. Dear friends, I cannot otherwise name the Free Reformed Church, which we love and which would fill you with joy if you knew its life amid difficult surroundings. Perhaps the fact, that whereas fifteen years ago there were but fifteen members, and that now there are ten churches, thirty stations, and 700 members, is of less importance than the spiritual life of the church. Among its members are only three or four who are not to be ranked among the uncultured and poor. And many are very poor. Yet they love their Saviour, the Lord Jesus, with all their heart; and I hope that I shall not greatly err, if I say that every member is a preacher and a missionary.

The work is not easy. When our nation came again to life, it was no easy matter to work here. People avoided the gospel as if it were a means by which days of sorrow might return. Nevertheless we work and gain influence.

We are the leaven by which I hope that the whole nation will be leavened. The aim and work of the Free Reformed Church is that the land of Huss, Zizka, Comenius, alive physically, may live also spiritually. Although a lawyer, I know of no grander work nor higher aim than the proclamation of the gospel. That work the American Board began among us, and thereby is as a fountain in the parched desert, a light in a dark dungeon.

Do not, friends, consider these the words of an enthusiast. They are words well weighed. I fully believe that the words of that man of God, our Comenius, will be fulfilled, that our nation will again become a living, growing branch beside the fountains of water, that shall live by the blessing of God and not die. God will bless us by fulfilling this prophecy and giving us this blessing. I thank God for what he has wrought through the American Board and our kind Christian friends in America; and I pray that God will in the future incline their hearts toward us.

PRAGUE, Bohemia, April 7, 1893.

HOW HAS THE AMERICAN BOARD BEEN OF HELP IN BOHEMIA?

BY REV. ALOIS ADLOF, PASTOR AT PRAGUE.

1. It has aroused a new and mighty religious movement which will never end.
2. It has placed great stress on the tremendous importance of conversion. Its churches are founded on the basis of conversion.
3. It has taught how to evangelize the nation; how to work, how to feel responsibility for others.
4. Its influence on other churches has been mighty and blissful. Other churches have learned much from ours.
5. It has created a new and an awakening literature, including tracts, books, and our monthly paper, *Pomucka*, and especially the monthly *Betanie*. It has been of immense help in circulating the Scriptures.
6. It founded the first Young Men's Christian Association and taught how to work for young men. The results are far-reaching. Twelve other Young Men's Christian Associations have been founded.
7. It was of special help in planting Sunday-schools.
8. It has taught how to seek lost, fallen women, founding the "Rescue Home," the only one in Bohemia and Austria.
9. It was helpful to educate many girls, thus influencing many family circles, as at Krabschütz and Brünn.
10. It has shown how to educate workers in and for the vineyard of God, having won and for the most part practically trained the various helpers.

I myself, a fruit of the labors of the American Board, thank God daily that he sent his servants to my beloved nation to seek souls for Christ. I was found through the instrumentality of their work, and not only found for Christ, but I am also his servant and a minister of his word, trained by these missionaries. God be praised for our dearly beloved "American Board of Commissioners for Foreign Missions" and its missionaries here!

PRAGUE, May, 1893.

Letters from the Missions.

Micronesian Mission.

THE CHURCH AT ARNO.

IN the last number of the *Missionary Herald* was given Dr. Pease's account of the tour on the *Morning Star* through the Marshall Islands. His report, of course, could not be detailed. Of two of the islands which he mentions we find interesting particulars in the journal of Mrs. Garland, wife of the captain of the *Star*, which we give here:—

“There are upward of 3,000 inhabitants upon Arno, and the mission has two stations, one at the east side of the lagoon, the other at the west. We crossed the lagoon to Thomas' station, on the west side, anchoring soon after eight o'clock in the morning. Thomas came out immediately in a canoe, and was delighted to see us. The people here think much of Thomas and Likerienwa, and their work is very successful. Both Thomas and Raijok, the teacher on the other side, are ordained men. About ten o'clock we went ashore, seventy-four in the boat, with the captain at the helm. The crowd was gathered on the beach, and the warm greeting we received from old and young, some even grasping and shaking our arms, that they might not be left out, reminded me of my visit to the Marshalls in 1886, when we received such a greeting everywhere. Now it is only at these newer stations that the people are so demonstrative.

“We all proceeded to Thomas' house, and then to the house of the chief David, who is suffering from ophthalmia, so could not come to the *Star*. This chief sees that Thomas is provided with food, but he is not now in the church, as at first; two of his brothers, however, whom we saw this morning are Christian chiefs. Our calls were very brief, and we returned to the light, clean, airy church, where the people had gathered at the sound of the shell. New mats had been spread at the front end, and Thomas brought in some

wooden benches from his house near by. The pulpit was firmly built, well shaped, covered with Turkey red cotton, ornamented with white braid; inside was a 'cubby-house' for the preacher's books; this was Thomas' work. Our service was most interesting, with preaching by Jeremia, Lanien and Dr. Pease's Jeremia conducting the service. I wish I could transcribe the first two sermons; they held me spellbound.

“Thomas' people prepared last night a feast for the friends on the *Star*, and when we went ashore, there it was, in cocoanut-leaf baskets by his house, waiting to be partaken of—cooked pig, preparations of cassava and jack-fruit, done up in small leaf packages, and great piles of young cocoanuts for drinking.

“This afternoon David let all the women of the church come out to the *Star* in his boat. They had a grand time, being shown all over the vessel by Mrs. Pease, then listening to singing in the cabin by the girls, and it was quite evening before they went home. The *Star* has never been at this part of the island before. Thomas has been here only a year and a half, and even now has a church of twenty-one. Everything gives evidence of prosperity in the work, and we shall remember this as one of the bright spots amid much to dishearten. Thomas' face is a sure indication of a character simple, childlike, and true, a very Nathanael.

“We were all interested in seeing the pretty new church which was finished in January but has been awaiting the coming of the *Star* for its dedication. The building is small but exceedingly neat, every timber and post being squared and smoothed in a manner unusual here, the posts all being covered with fancifully woven leaf, like the borders of the fans and mats, and the walls covered with mats in all kinds of pretty patterns. The large coarsely woven mats for the floor were even and flat, and over the platform at the front was spread a finer mat, whose

wide fancy border fell to the floor on the sides and front; while the pulpit cover was of Turkey red and white. Two or three of the windows were provided with solid wooden shutters on hinges. Bil and the people who had followed us in seemed pleased at our appreciative exclamations, and laughed among themselves, repeating our remarks. The mission yard was neat as possible, and Bil's house too was made very homely in appearance, by the presence of a cat and her small family in the corner."

HOW THE GOSPEL REACHED KWОJELIN.

Here is a remarkable story of the results of one ignorant woman's work. Of the visit of the *Star* at Kwojelin Mrs. Garland writes:—

"In spite of the fact that the lagoon is larger than any in Micronesia, except that of Ruk, the population is very small, being marked on the chart as 200, and that is probably generous. Most of the small islets on the reef are uninhabited; the vegetation is poorer than on any of the group which we have seen—arrow-root and pandanus, but very few cocoanuts; consequently, as there is no cobra, trading vessels do not come here.

"You will be interested to know how it happens that these people want a teacher. About three years ago a Kwojelin woman, named Limotinwa, went up to Ailinglaplap, and while there was converted and joined the church. Her faith was of the *live* kind, for when she returned to her own home she began immediately to teach the people what she had learned. It must have been very meagre, but to the best of her ability she has been using it. The people are giving up some of their old heathen practices. The woman has taught them the negative side of Sabbath-keeping; that is, to prepare the food for the Sabbath on Saturday, and to do no fishing or work on that day. Now they need something to take the place of what they have given up. The chief built a tiny church, where the people gather to worship; that is, Limotinwa holds meetings, with Bible reading, prayer, and sing-

ing. She has also taught a good many people to read, but her resources are very small, and the people have been begging for a teacher. They said last year, when the *Star* did not go to them, that, if the ship ever should come in, they meant to go on board, seize one of Dr. Pease's scholars and tie him up, so as to be sure of a teacher. But that was not necessary, for the doctor had promised some one. Deacon Lakarin came from Jeremia's church for this place. Limotinwa was overjoyed to see us. She sat on deck with her arm about Mrs. Pease, saying, 'I am so glad!' She said she had done much work here, but the people were hungry and thirsty for a teacher.

"This morning a meeting was held on shore, and first this faithful woman was married to her husband, a man who seems considerably older than she, and not a Christian. Close beside the little church, so close that its leaves brush the thatch, stands the sacred tree, the *win* tree, sacred to the spirits. It is a tree of moderate dimensions, with large, ovate leaves, and a peculiar fruit with many eyes, about the size of a small potato, and looking like one. The islanders do not eat the fruit; I suppose they would not dare pick it, and at best it cannot be palatable. There are signs that some of the inhabitants still follow the old practices, for upon the tree hung a large painted shell, partly filled with water, and a cocoanut, with a small twist of tobacco placed always on it; this last, of course, a touch of modern refinement. These were meant as food for the spirit—a female—who is supposed to haunt the tree. About the tree is a cleared space where lilies are planted. Here the people bring their sick, and pour upon their heads the water in the cocoanut shell, and bathe their eyes with it. At first the scholars were afraid to touch the lilies or the tree, but Miss Little broke some of the leaves from the tree to bring out to me, and, at last, some others ventured to pick some of the lilies; but those who saw it said among themselves that the spirits would bring some evil upon them for this."

Mexican Mission.

HOLY WEEK IN CHIHUAHUA.

MR. EATON, who, since the interesting occasion of which he writes, has been obliged, on account of his health, to come north, sends the following account:—

“We have learned by experience to improve the opportunities for holding special meetings which are presented by the Roman Church Year. So when the women of the city were putting the finishing touches to their new dresses, and the men arranging their business, for observing ‘the greatest week’ with due ceremony, we distributed 1,000 handbills, inviting the public to attend regular evening services to be held by the two Protestant congregations in our new memorial church. The response was most gratifying, a large number of strangers being present at all of the meetings; and they could not fail to be impressed by the contrast between the spectacular drama enacted at the cathedral, amidst considerable confusion, and the reverent attention given by our assemblage to the preaching of the central truths of the gospel.

“On one of the evenings a Roman Catholic lady, who had in a previous year trained a chorus of forty voices to sing the *Stabat Mater* in the city of Yacatecas, sang for us, to organ and violin accompaniment, ‘Jesus, lover of my soul.’ Only once before had she entered a Protestant church—on the occasion of the dedication of our own edifice in November last, when, in common with so many of the hundreds of Romanists present, she was profoundly impressed by the simple ceremonial.

“On Easter morning our own congregation met as usual for Bible study. One of the city officials had sent word that a party of excursionists desired to attend our service: and soon a company of ten or twelve well-dressed ladies and gentlemen entered and took seats at the rear. Just before the eight classes separated for the study of the lesson I had opportunity to observe more closely the faces of our visitors, and suddenly recognized the

features of the Hon. John Wanamaker, ex-postmaster-general of the United States, who, in company with members of his family and near friends, had been making the tour of Mexico in a special train. The time for study was shortened in order that we might hear the famous Sunday-school superintendent, who gave us a grand address on ‘The Scriptures, the Sabbath, the Sanctuary, and the Saviour,’ closing with a tender appeal to all to rise and walk in newness of life with the risen Lord.

“The unusual sight of carriages standing at our church doors had drawn in many new hearers, and all listened intently to the glowing sentences of the speaker, as they were translated into Spanish, for three quarters of an hour. My only regret was that this most Christian address could not have been heard by all the residents of the city. But the visit exerted a strong influence in behalf of the gospel: for Mr. Wanamaker and party were driven directly from the church to the new and elegantly furnished State House, where the governor was waiting to receive him with marked honor.

“In the evening there was a feast of another kind: for the two congregations met again to close the week of privilege with the celebration of the Lord’s Supper. Three of our young people made confession of their faith in Christ, and again was the gospel preached to new hearers, not only by the living voice, but even more impressively by means of the symbols which ‘show the Lord’s death till he come.’”

POINTS OF INTEREST NEAR HERMOSILLO.

Mr. Crawford, writing from Hermosillo May 6, refers to several locations which he cannot visit often and which call for the strength of more than one man. He says:—

“In the mining camp, Prietas, Mr. Guzman is at work, having built a church and home for the mission, worth at least \$2,500, raising the amount in the camp, which means the getting of what he could and do the rest himself. We received

five new members last month, and there is much interest in the place. Mr. Guzman desires to open work at Torres, on the railroad. He would like to build a house there, since the prejudice on the part of the people is so strong against us they will not rent any building to us."

Mr. Crawford mentions three other points of interests. "They are all accessible and need a missionary all the time. They are towns up among the mountains and a long way from civilization. Then there are the towns on the Sonora River, first of all Ures, the old capital of Sonora. Then there is the region among the mountains which Mr. Blachly visited last year, and where he sold so many Bibles. The people seem eager for a teacher and a missionary, claiming to be Protestants already, but of course that claim must be taken with much allowance in Mexico. If we only had three men, I am sure the Lord would bless the work in the ingathering of many souls."

West Central African Mission.

LETTERS from this mission are chiefly filled with appreciative notices of Miss Clarke, some account of whose sickness and death will be found on another page. The health report, in reference to all other members of the mission, is excellent. Before this sad event occurred, Messrs. Lee and Fay had been upon a tour through the Ondulu country, northwest of Bihé, with a special view to finding a site at which a new station could be opened. The report given by Mr. Lee of what they saw is very brief:—

"We found what we believe will be an excellent site *in all respects* for a station at Vonyoka, in the district of Sakanjimba, in the country of Ondulu. This site would be about equidistant from each of our three stations. It is on high land, having 6,500 feet elevation. There are forty-nine villages within one hour's distance, nineteen of which could be reached in twenty minutes from a central point. There appears to be good spring water obtainable. The view from the probable

site is limited only by the reach of the eye. Parts of the countries of Bailundu, Bihele, Mbaile, Bihé, can be seen, as the site is in a corner of the country bordering on each of those named."

FROM KAMONDONGO.

Mr. Fay, under date of March 24, says:

"I wrote you last month of the prospect of receiving ten new members into the church. At the morning service we had 310 people, and with the house so crowded we were very glad that we had decided to have the communion service and receive the new members in the afternoon. Even then our audience was over 100. I endeavored to make everything as impressive as possible, that they might realize the great step they were taking. It was a great privilege to baptize at one time ten young people. Not a few of them had tears in their eyes during the service. I am much encouraged over our work. The members of the church here, I think, were benefited by the service. Since then we have had one new application for membership, but I cannot just yet undertake the work of preparing others. Still I look forward with confidence to the prospect of receiving a number more before this time next year, though it is best to let them make the first move. I forgot to say above that I baptized also four babes, the mothers having first entered the church."

WHIMS OF AN AFRICAN KING.

We have before reported that Mrs. Woodside had started a school at the ombala, or king's village, in the hope of reaching those who were close about the king and his counselors. Mr. Woodside writes that his wife's experiences in the school had been quite varied:—

"For a time she had a goodly number and they were quite regular. Among them were a number of the king's children and some of his young wives. One day he sent for Mrs. Woodside to come up to his place, and she innocently made mention of the fact that some of his boys were coming to school. He at once

began to inquire about the matter and was enraged when he learned that some were really going to school. He at once forbade them to come. The result was that it nearly broke up the school. A week later he again called for Mrs. Woodside to come up to see him. As an inducement for the scholars to come regularly Mrs. Woodside had given them patchwork to do, thus teaching them sewing. The king saw some of the sewing one day, and asked Mrs. Woodside to make him such a cloth. She then told him that she was teaching the boys to sew like that, and that if he would send his boys to school she would furnish the patches and teach them to make him such a cloth. He seemed very glad, as did also the boys. Nevertheless they have not appeared at school very much; as a consequence the cloth is not getting on very fast. He will be asking for it one of these days, and he will be told the reason. One great hindrance to the work of school there is that the boys are sent away so much, either to the coast or to the villages.

"The Epalanga, one of the candidates for the kingship when this king dies, is very friendly to the school and sends his son, and said that he had other children at the villages whom he would send for and have come to the ombala, that they might attend school. I think it is fear on the part of the king. He is afraid that if his boys learn to read they will die."

European Turkey Mission.

ADRIANOPOLE.

DR. GREENE, of Constantinople, writes of a visit at Adrianople which had given him much encouragement:—

"The Rev. Hagop Filian, after some twenty years of profitable service in the Marsovan and Cesarea fields, began work in Adrianople in November last, and with the help of the Lord has already brought about a happy change. The hopes of progress in both material and spiritual matters, expressed in my letter published in the *Herald* of May, 1887, have not, indeed, been realized. Since then the

railway to Vienna has been opened, and the touch of liberty has charmed the earth and wrought wonders in Bulgaria, transforming the squalid towns of Philippopolis and Sofia into European cities, but Adrianople stagnates still. Merchants of European Turkey, who formerly came to Adrianople for supplies now go to Philippopolis and Vienna. The non-Mohammedan population sigh and pant for progress, and would respond with alacrity and loyalty to any wise measures their rulers might inaugurate to encourage agriculture and stimulate trade, but the *vis inertiae* of centuries still represses the awakening populations. The only help to trade from recent changes comes from a neighboring and newly formed camp of 12,000 Turkish soldiers. With extensive stone barracks, stables, hospital, and mosque, this camp forms a town by itself, but depends upon the city for supplies.

"As in material, so in spiritual matters, the city still stagnates. Though it has a population of 100,000 and not a little wealth, and not a few fairly good common schools, the separation and inveterate alienation of the different nationalities—Greeks, Turks, Jews, Armenians, and Bulgarians—prevent any common effort to promote education, to develop the higher institutions of learning, and to unify the people. In spiritual things, also, retrogression and deadness characterize, and apparently in about an equal degree, the body of the population. They have fine churches and synagogues and ancient mosques of rare beauty, but worldliness and pleasure and religious indifference are the common characteristics. On Good Friday I attended a service of nearly two hours in the principal Armenian church. The girls and young women made a wondrous show of Paris millinery. The ecclesiastics in sparkling vestments, headed by boys bearing a picture of the descent from the cross and by two priests bearing a small coffin, led a procession through the church and its corridors, and there was much intoning of the Scriptures and of hymns, all in the ancient language which nobody understood, but there was

apparent no religious impression or emotion and no satisfaction. How different would have been the feeling of the people had they listened to the reading of the Scriptures and to a fitting sermon in their spoken tongue — the Turkish.

“ The same day I listened to a sermon in plain Turkish by a mollah in the magnificent mosque of Sultan Selim. The preacher exhorted his hearers to walk in the path which their great leader had taught them, justified the Mohammedans for not intermarrying with those who would not acknowledge their sacred book, and offered a prayer of minute confession and supplication ; but the sermon was marked with characteristic arrogance and not a breath of prayer was expended for non-Mohammedans.

“ The Protestant body is but a bit of leaven in this Oriental mass. Forty-nine members of the little community are away in other places, and but thirteen heads of families, with forty-four souls in all, are on the ground. They have but a humble place of worship and a small primary school. But now, after long waiting, they have a man who is a born leader, a good preacher, and an experienced pastor ; they have no quarrels and no debts ; there is no rich man among them, and most of the brethren are men with small shops and very small incomes ; but they gave the past year about \$70 for religious purposes, and are now paying one fourth of the preacher’s salary ; in place of one small school they are now planning to have two kindergarten schools, one for Armenian and one for Greek children, both largely self-supporting, and they have just given \$57 for the purchase of an organ for the chapel. At each of the two services which I conducted on Easter Sunday 100 persons were present, nearly half of them non-Protestants, and among these were fifteen young Jews who listened most attentively to a sermon on ‘ Christ made perfect through sufferings.’ The American Bible Society maintains in the city an agent of tried character, and through the preaching of the gospel and the wide circulation of the Scriptures a very consider-

able number of persons have been informed respecting the evangelical way of salvation. Our brethren are but a humble folk, but among the ecclesiastics and the people of all the non-Mussulman communities quite enough of the good seed of the Word has been sown to produce a noble harvest if it be watered with the dews of heaven in answer to believing prayer.”

Eastern Turkey Mission.

GROWTH AT ERZINGAN.

MR. W. N. CHAMBERS reports that at a recent visit in Erzingan, in company with Mr. Richardson, following a visit of Mr. Macallum at New Year’s, they found matters in an excellent condition. Notwithstanding previous divisions the church had made progress spiritually. The congregations are good and the schools are prosperous. People have shown a liberality that is encouraging. Much to the regret of his people and the missionaries, the pastor, who has done good work, has resigned in order that he may come to America.

A TRIUMPHANT DEATH.

Mr. Richardson reports good work also at Packarich and Hazarik, both united under one pastorate, the pastor having been laboring there for nineteen years. At the beginning of his work the opposition was very great, but now every door is open to him. Mr. Richardson reports the death of Hussein, the converted Turk, to whose conversion and persecution frequent reference has been made in the *Missionary Herald*.

Mr. Richardson says : —

“ After fierce persecution, including imprisonment and exile, which he endured with rare Christian fortitude, always declaring he was ready to die for Christ’s sake — he was registered as a Christian with the name Hovsep, and for six years up to the time of his death he lived unmolested in his village. Before he took to his bed he made a will disposing of all his property. He left bequests to a Turkish mosque and school, to the Gregorian

Armenian School, and to the Protestant chapel, besides other bequests to individuals. His death was triumphant. His last words to his pastor were : 'Ah, sir! preach Jesus! Preach Jesus! blessed Jesus!' He was in his own home surrounded by his Mohammedan family and friends, and after the pastor left they gathered round his bed. Much anxiety was felt by the brethren lest trouble would arise at his death and burial, and that it might be declared by his relatives that he had recanted at the last moment and died in the Mohammedan faith. But he turned a deaf ear to all entreaty.

"At midnight one of his relations, a Moslem, came to the pastor with the news that the man had taken his last breath and that, as he had died a Christian, arrangements for the funeral should be made accordingly. The pastor replied that it made no difference to the Protestants, and that if his friends wished they could bury him according to their own rites. 'No,' said the Moslem; 'he died a Christian, and you should conduct his funeral.' Word was given to the authorities and that was confirmed. That order was carried out, and the affair passed off with the greatest quiet, the Moslem friends of the deceased showing the greatest respect for him and those engaged in the service. His life had been stormy; his death was peaceful and triumphant. So passed away one of the most remarkable characters of this last decade of gospel work in this province. His wife, still a strong Moslem, used to say: 'I am thankful to the Protestants. My husband used to blaspheme and beat me; now he treats me with gentleness and consideration. The lion indeed has become a lamb.' The effect of it all has been very great."

ERZROOM.—POVERTY.

The church at Erzroom has called the Rev. Mr. Kevorkian, who has commenced work, greatly to the satisfaction of the people. Of the poverty of the people Mr. Richardson says :—

"At the present time this province is quiet. But the poverty and suffering are

great and in a measure increasing. The outlook is not hopeful. Food for man and beast has been short among the peasants. As a consequence they have little seed and the oxen are not strong enough to do much work. The seed sown will be very little. Estimates range from one fourth to one half of the usual quantity of seed for this year. Unless something unforeseen takes place to help the farmers to seed, the harvest will be very short at its best, and this distress will continue another year. The great lack, however, is money. There is wheat in the province, but the holders cannot afford to give it away, as it represents a large part of their capital, and there is no confidence that they would get anything back if they loaned it. The whole condition makes one's heart sick. To-day one of our brethren, a merchant, threw a lot of barley on the market at three piastres less than the selling price. This will have the effect of lowering the price a little for the sake of the farmers."

At the time of writing, May 2, Mr. Richardson reports that there were no indications of the return of the cholera.

Madura Mission.

REMARKABLE GROWTH.

MR. HAZEN has charge of three stations, Tirupuvanam, Melur, and Manamadura, and he writes of the incessant calls which are made upon him, and of the fact that Mrs. Hazen's health seems to be restored in such a remarkable degree that she is able to superintend a large amount of work. There are twelve Bible-women who visit hundreds of houses, three Hindu girls' schools, one large boys' day-school, and a boarding-school with seventy-two pupils, the responsibility for which comes upon Mrs. Hazen, and she finds her strength equal to the task. Of his own work Mr. Hazen writes :—

"The outlook for the three stations is most encouraging. During the month of March we received a new congregation of sixty-nine souls near Manamadura. A few days later twenty-seven persons joined

us in the Tirupuvanam station from one village, and five families from three other villages, while a whole village near Melur proposes to join us if we can send them a teacher. Thus the work brightens up on every hand.

"That our men are not altogether asleep is evident from the opposition which has recently been manifested. There is a festival every year held at Melur, at which time several persons are made to pass through fire. The Young People's Society of Christian Endeavor prepared and printed a tract on the subject, showing how God had forbidden the Israelites to allow their children to pass through the fire to Molech, and how abhorrent such things were to Him. The tracts, being freely distributed, created a great uproar. Hindu preachers have been sent for, and vigorous efforts are to be made to counteract the truth. For all this we thank God and take courage, for when Satan is active we know that Christians have been active.

"An instance has lately occurred, showing the difficulties that surround a Hindu when he thinks of becoming a Christian. Three years ago a man joined us and then recanted as soon as his child sickened and died, because he was told that the devil, whom he had formerly worshiped, was angry with him for being a Christian and had destroyed his child. Two months ago this same man and his wife resolved again to be Christians. They came to the bungalow and told their resolution. Soon after that his cow died. 'There!' said his neighbors, 'we told you so. If you forsake the devil, he will destroy all that you have.' And so the frightened man went back again; but his wife was more firm. She exclaimed: 'Come what will, I shall be a Christian.' To this the neighbors replied: 'If you talk so, something awful will happen.' Their sorrows were not to end there. The awful did happen. At my first opportunity I went to see them. The man was very sick with a mysterious disease. I tried to comfort him, but could elicit no response. After prayer I left them and sent back a conveyance to bring him to the hospital. For

some mysterious reason he did not come, and that night he died. The strong suspicion remained in my mind that poison was administered through the instigation of the unscrupulous priest. Many are in bondage to fear all their lifetime. But the devil in wicked men's hearts is to be feared most of all."

North China Mission.

A REMARKABLE OPENING.

MR. CHAPIN, writing from Lin Ching, April 8, reports a visit made by himself and his medical assistant, Mr. Chou, at two villages to which they went for the purpose of looking after some patients who had been in the Lin Ching Hospital, and who had manifested some special religious interest. At one of the villages they met two of their former patients who now manifested no special interest, but at Wang-kuang-Tun they were surprised and delighted at the attitude of some of the patients who had been treated and also at the hundreds and even thousands who came to see and hear and be cured. Mr. Chapin says: —

"In many respects this tour was the most remarkable that I ever made. Mr. Chou, a keen, shrewd young Chinaman who usually takes in the situation at a glance, here failed to show his wonted sagacity by predicting that we would remain there at the longest not more than two days, whereas we stayed nine days, and then came away only because we had an engagement to fill elsewhere. It should be said here that many from this region have come to our hospital for treatment and consequently these were prepared to give a welcome. But not these alone; everywhere I went, in place of the reviling sure to be heard in a new place where foreigners have been but seldom, there were shown the utmost kindness and courtesy. The villages around Pang Chuang, where the missionaries are held in such high estimation, are not wont to display more good feeling than I received on this occasion.

"Owing to this attitude of the people

we were able to do more than the usual amount of preaching. Services were held every evening at the inn, and our room was crowded with listeners. Mr. Chi, who joined us the second week and who remained to carry on the work after we left, soon preached himself hoarse. Tracts sold readily. Many knew something of the gospel before we went there, having heard it from those who had been at the hospital. One of the latter devoted the entire time while we were there to hunting up those who were interested and persuading them to accept the truth.

"As a result of this visit, upward of forty men have expressed a wish to join the church. That, however, must come later. Most of these inquirers are unable to read, and with our limited force of workers it will be a matter of great difficulty to give them the necessary instruction; but in one way or another it must be done. Another feature of the work was the number of patients, more than double the number treated at Chung Meng in the same time."

COUNTERFEITING FOREIGNERS.

"On this trip I learned for the first time that there are in this part of China a number of 'counterfeit' foreigners. I was myself taken to be one of that class, because of an ability to make myself understood in Chinese. It seems that one or more enterprising Celestials have gone into the work of dispensing medicines, after the manner of the American physician. Usually two or three men go together. One of these dresses in foreign costume and talks a gibberish which is not understood by the natives and so passes for a foreign language. In imitation of American physicians all medicine is given away, but unlike that fraternity the bogus representative of America is quite willing to receive contributions of grain to feed the animal which helps convey him from village to village. In consequence grain pours in upon him by the quantity. This is disposed of by a confederate at the nearest fair, and then Ah Sin departs for 'fresh fields and pastures new.'"

Shansi Mission.

BAPTISMS AT TAI-KU.

ALL the recent letters from this mission allude to the great loss the mission has sustained in the death of Dr. Goldsbury, concerning whom a notice appears on another page.

In February last twelve persons were baptized at Tai-ku. A year ago these twelve, with some others, were received as catechumens, publicly acknowledging their desire to live Christian lives and to renounce idolatry. Six of those baptized were men, five were schoolboys, and one, Mrs. Lin, the wife of the schoolteacher. They had all been under instruction for two years or more, and a careful examination was made prior to their baptism. Of this examination Mr. Clapp writes: —

"The questions included such as these: 'What is it to be a Christian?' 'Why do you wish to be a Christian?' 'What is sin?' 'What is the meaning of baptism?' 'Why did Christ come into the world?' 'What is the work of the Holy Spirit?' 'What is the difference between the religion of Christ and other religions, such as Confucianism, Buddhism, etc.?' (put to one of the teachers). 'Why do you love the Lord?' etc.

"The answers showed, in most cases, a good degree of knowledge of Christian truth and experience. The oldest, a man of fifty-six years, and until a year past a rigid heathen, though a hearer of the truth for several years, was a little obscure on the subject of salvation by faith and not works, and a dear little fellow of eleven years was not very clear on one or two points. On the whole I thought, and others said, it was the most rigid and altogether the most satisfactory examination they ever heard. The examination of the woman, Mrs. Lin, was highly satisfactory. All these twelve were duly baptized on February 5, in the presence of a good audience, and all seemed impressed with the solemnity of the occasion. It was one of the most interesting services we have ever had here, and I hope profitable also.

"Not the least impressive feature was the baptism of the teacher's grandson, four years old. His parents are neither of them baptized Christians, though they are not idolaters and profess to believe; but the child lives with his grandparents and they have the control of him even more than his father and mother and, I believe, will train him for the Lord. This boy, when a child, was sickly, and his mother, grandmother, and great-grandmother took him to a temple and got the priest to perform some incantations over him, and they vowed, if he grew up, to shave his head till he was twelve years old. Mr. Lin, his wife, and the boy's mother wished to have it publicly known that they now renounced this vow, and did so by presenting him for baptism with a statement of their change of belief and determination to train him for the Lord. The same day several schoolboys and several men were received on probation, nine in all. In the evening we held a very impressive communion season, when it seemed that the Lord was very near. This marks, I hope, a new era in our work here."

Of this memorable Sunday, February 5, Mr. Williams writes:—

"All our hearts were melted at the spectacle and it was a day of great rejoicing. These twelve are not perfected Christians in any sense, but they have been well tried by a year of probation, and from all that we can see are worthy to enter the church of Christ. The woman baptized is the first woman to receive that rite in Tai-ku. She is the wife of teacher Lin, who was baptized some years since, and who is every inch a man and a rare Christian character. Mrs. Lin is a woman of strong character, who some time since, before becoming a Christian, in her own strength broke away from the opium habit."

WOMEN IN THE HOSPITAL.

Under date of February 10, Dr. Atwood writes from Fen-chow-fu:—

"In our hospital rooms we have unexpectedly had about as many women

patients as men, and the work that Miss Hewitt and Mrs. Davis was doing among them has already begun to bear fruit. Two women brought here from Ching Yüen, about forty-five miles north, were total wrecks as to their bodies, and one had a confirmed opium habit besides. After a residence of several months in the hospital they returned nearly as well as most Chinese women are—the one freed from her opium chains and both with brighter and more intelligent faces from the Christian truth they had learned. We have heard that one had destroyed her images and was trusting in the true God. Several more women have come from the same place to the hospital, and we believe all have been helped both physically and in the Christian life."

In this letter Dr. Atwood speaks of a man by the name of Liang, who came from Ching Yüen, whom he had treated successfully for blindness, and whom they were hoping might accept the truth as it is in Christ. Writing nearly a month later, March 4, Dr. Atwood reports a tour he had made from Fen-chow-fu through several villages, including Ching Yüen, giving some further and hopeful account of Mr. Liang. We give the following extracts from this letter:—

TAI-KU AND OUT-STATIONS.

"On Sunday, February 19, I had the pleasure of baptizing four converts and receiving four on probation. One of those baptized is Mr. Tu, who has been studying the Scriptures, with what help I could give him, for about two years. He is a man of no remarkable talent, but is an earnest believer in the Bible and tries conscientiously to follow its precepts. I took him with me on this tour to help me preach to the people and sell books."

"The first day we stopped at a market-place called Kuang sing chen. Here we were entertained in grand style by a man named Wang fu lin. He had been relieved of terrible suffering by a simple surgical operation and was pleased to see us and to entertain us in a royal manner. We could not endorse the business he

and his partners were engaged in (which is the wholesale opium trade).

"From this place we started at daylight the next morning, and visiting one patient at his home in a village fifteen li (five miles) from here, we stopped at Chao Cheng, a Hsien city, for breakfast. Here we were hospitably received by a man named Chang Yung. He had been in the hospital with his family for nearly two months and had learned to love the truth to the extent of tearing down his idols; still he fears the ridicule of his friends and companions so much that he keeps a curtain over the niche in the wall where the idols were."

CHING YUEN AND MR. AND MRS. LIANG.

"After breakfast we went on and arrived early in the afternoon at Ching Yuen and learned that on the next day there was to be a great fair. Rising early the next morning we breakfasted at the inn, after earnest prayer that the Lord would bless and guide us in the work. Driving to the fair grounds in our cart we found a crowd already assembled and opened our stock of books and calendars and picture cards with texts. By three o'clock P.M. we had sold 2,156 cash worth of books, etc.

"At this hour we accepted the invitation of Mr. Liang (a former hospital patient) to take dinner at his house. Arrived there we found a more than sufficient feast provided. Indeed we warned him that unless such unnecessary spreads were dispensed with we should not in future dare to accept his hospitality. In the evening the house was crowded with his friends and relatives, who listened very attentively to the preaching of Mr. Tu and to Bible reading and the singing of ten or twelve hymns.

"Mr. and Mrs. Liang, I believe, both love the truth. They certainly loved the Christian songs and asked us to sing more with them. Christianity has done much for this family and will do more. Here they sit now, clothed and in their right minds and loving the things that we love. Three years ago Mr. Liang was totally

blind from cataract. Both were opium sots and she a physical wreck. His blindness had made him helpless, and his associates, who were tax-farmers, had expunged his name from the roll of collectors and were appropriating his share. We operated on both eyes. The operations were successful; cataract glasses were fitted, and he could once more attend to his business, which was restored to him. He brought his wife, who broke off the opium habit and was restored to bodily health so that she is as well as most women. She learned at the hospital to love the truth, and on going home destroyed her idols and is telling all her neighbors and relatives of the joy and blessedness that have come into her life. Hers is a truly beautiful face, and she and her husband, I believe, are sure, by the grace of God, to do valiant service for the Master in Ching Yuen.

"The next day was largely spent in seeing patients. It seemed as though almost every one in the city had suddenly become sick. Our scanty supply of medicines was soon exhausted, and we were obliged to refuse to see many patients."

In a postscript to this letter March 10, Dr. Atwood says that Mr. Tu had just returned from Ching Yuen, asking permission to rent a school court, fourteen boys having already engaged to attend the school. He also brought word that three families had torn down their idols and openly professed Christianity.

Japan Mission.

AT TSU.

MR. SEVERANCE reports a public meeting held at Tsu, on the suggestion of the native pastor, to which guests of the official class were invited, and a speaker from abroad was to be sent for:—

"Dr. Ichihara, of the Dōshisha, was invited to speak upon Christianity in its relations to society. A large hotel was engaged and some 100 unbelievers came together. The address was given in eloquent language and the speaker made a manly appearance, winning the respect of

all present and the admiration of many. Dr. Ichihara took them back to the early days of Christianity and showed the effect of it upon Grecian and Roman society, then upon the northern nations of Europe. He then made a few striking points in favor of woman's influence as a Christian in refining home life and social life."

This meeting was designed to be social as well as instructive, and accordingly 120 cakes of foreign style, made in the missionary's kitchen, were provided, the hotel furnishing tea.

A UNION CONFERENCE.

Mr. Severance reports the holding of a conference of all Christians in Miye-ken at Toba. This conference partook somewhat of the nature of a picnic. Yet it served to give to the Christians a fellowship and hope and joy which they much need, surrounded as they are by non-Christian people. In this way these social meetings may become a means of grace. This particular session was begun by a rabbit hunt and followed by some games, but in the evening came three addresses, Mr. Severance speaking upon the life of Augustine. Among other interesting incidents mentioned by Mr. Severance, he speaks of three days spent with Mrs. Severance at Haze:—

"I spoke an hour on Sunday evening and about 125 were out, over fifty unbelievers. I suggested calling on the Sonchō, the headman of the village and a Ken legislator, but the old deacon said he would think about it, apparently questioning the advisability of the proposal. Another member, coming in and hearing of my desire, approved at once and said he would like to go with me. So with the old gentleman who had rather opposed, and with the younger man, a politician, I went to the house of the Sonchō. Mr. Sasaki welcomed us all kindly. After salutations were over, and they had told a little of my life, I was asked to speak about Christianity. I took out copies of the Lord's Prayer which I almost always carry, and presented them each with a copy. Then I told them of the father-

hood of God, and of our dependence on God for life and all that sustains life, and of the reasonableness of reverence before this God, gratitude, etc. I spoke some twenty minutes. The politician took up my story and went on speaking earnestly. You can little imagine the surprise of all the Christians in the evening when Mr. Sasaki, bringing along his sister, appeared at the church. They stood up and urged him to come to the front seat, and thanked him over and over for coming. I spoke for one hour about Paul at Athens, preaching of the 'Unknown God' in whom all live. By the attention given I judge they must have understood most of what I said. I felt God gave me language. It has become a great delight already to speak to an audience like that, although I am conscious of much imperfection in the language. Mrs. Severance played their organ, and on Monday again gave them one and a half hours' practice.

"They all were so kind to us that we felt that, at least in Haze, people appreciate the feeble labors of the 'hairy foreigners.' They brought oranges to us when we called; raw eggs were offered us to eat as a substitute for the usual sugars, cakes, or candies. People came out of their houses to send us off happy. The trip was good for us physically and every other way.

"But the best report we have to make is of our house work. We have from twenty to forty guests almost every day now, and to about all who come we are able to give some Christian teaching. They come to see the house in great numbers, but others come asking out and out for Christian teaching. We spend hours reading the Bible with them or talking to them about it. The picture of the Lord's Supper attracts people and furnishes a theme for talk. One young man read the Gospel of Mark through one afternoon, I following him and another Japanese with him. Several young men have given up saké-drinking and smoking. The house is justifying itself these days, although we felt at first that such a great building was unnecessary, and a semi-

Japanese house would do. Miss Gardner has, too, a very fine hold on young men, and her house work is certainly encouraging. There is fear of popular opposition, and this prevents many from studying Christianity freely. The physician fears he would lose practice. The schoolteacher

fears he would lose his position. The student fears his teachers will oppose him. Fear, fear, fear, and there is no *sense* in a bit of it. A courageous man is admired the world over, and men of stamina, if Christians even, will win favor and be respected."

Notes from the Wide Field.

BRITISH FOREIGN MISSIONARY SOCIETIES.

THE LONDON MISSIONARY SOCIETY.—The Annual Report indicates that the "Forward Movement," much talked about within the past year, has resulted in an increased interest abroad, and it is hoped also at home, though the financial outcome has not been specially encouraging. There has been certain enlargement, but the Society has been obliged to draw from its reserve nearly \$45,000, and even after that there is a balance against the Society of about \$26,000. The "Week of Self-denial" did not bring in as much as during the preceding year by about \$9,000, but ordinary contributions have increased about \$11,000. Though its financial outlook is not specially inspiriting, the Society is full of courage, and proposes to push forward in its work of enlargement, sending out new missionaries and developing the work where it has been begun. The Society has now under its care no less than 1,736 native ordained ministers, while the unordained preachers number 6,416. There are on the rolls of its churches 96,118 communicants.

THE ENGLISH CHURCH MISSIONARY SOCIETY.—The anniversary gatherings of this Society were held May 2, with simultaneous meetings in several London halls, and were of unusual interest. The Society reported 322 ordained and seventy-one lay missionaries; 4,196 native lay teachers. The number of its stations is 324, and there are over 51,000 native communicants. The income for the year amounted to \$1,414,025. During the past year twenty-nine men have been accepted as missionaries, and fifty-two women. The Society regards its position in Uganda as quite satisfactory, and is convinced that the British government cannot retrace the steps it has taken in the occupation of that country.

THE WESLEYAN MISSIONARY SOCIETY.—On May 1 the annual meeting of this efficient organization was held in Exeter Hall, London. It reports 340 principal stations and 37,466 enrolled church members in its missions. The Society's income for the year was \$635,390.

CHINA.

THE POWER OF THE GOSPEL.—Dr. Corbett, in *The Church at Home and Abroad*, gives an interesting account of a convert, Yu He Hwoa, who first heard the gospel in 1867. Prior to this he had sold his wife and infant daughter for a sum equal to \$35. When he came to understand the fearful nature of sin, he was wellnigh overwhelmed, and prayed day and night for mercy and help. After accepting the Saviour, he improved every opportunity to testify of the power of the gospel and to plead with men to accept salvation. He earned his money by carrying sedan-chairs and in whatever humble employment he could obtain. His receipts were small but he gave most liberally to the support of the gospel and to the helping of the poor. He always carried with him a Bible and hymnbook, and he would gather about him, wherever he

went, groups of men and boys to listen while he read from the holy Book. Being distressed because so few heeded his message, he resolved to make a large wooden cross, and to carry it through the streets so that men might inquire the meaning of his act and give him an opportunity to tell the story of Jesus. He finally had a banner prepared, on one side of which was written the story of his own life and what the gospel had done for him, and on the other side was a plea against idol-worship. This he carried with him for years, constantly beseeching men to read it. The little money he had at the time of his death, \$25, he asked to have used for the distribution of catechisms. Then he prayed that he might die suddenly, and on a Sabbath, in January last, while he was eating his noon meal, his prayer for sudden death was answered.

AFRICA.

UGANDA. — We reported last month the arrival of Bishop Tucker at Mengo, **the** capital of Uganda, on the day before Christmas. A letter from the Bishop is printed in *The Church Missionary Intelligencer* for May, which reports that on the way inland, as he neared Uganda, the reception by the people was warm and hearty in the extreme. Provisions were given them, and as they approached the capital messengers from the chiefs were received welcoming them to Uganda. The journey was accomplished in eighty-nine days. The English missionaries were then in the best of health, and the Bishop was established at the house which had been built for him by the native brethren, it being the largest in Uganda. The report of the first services held after the arrival and of the attitude of the people is so striking that we quote from the Bishop's letter: —

“Christmas day dawned, and verily it is a day never to be forgotten. The thrill that went through me when two years ago I addressed a congregation of 1,000 souls in the old church is still fresh in my memory. If I was thrilled then, I was simply overwhelmed yesterday when I stood up to speak in the name of our Master to a congregation numbering over 5,000 souls. I wonder whether in the whole mission-field such a sight has been witnessed since Apostolic days. The perfect stillness as I stood up to speak, and indeed throughout the service, was almost as awe-inspiring as the sight of the great multitude itself. Mr. Pilkington interpreted for me, and it was quite evident that he performed his task to perfection. In the afternoon a second service was held, and I suppose between three and four thousand people must have been present. At this service about thirty women were baptized. Mr. Baskerville preached in Luganda. Later in the afternoon an English service was held. At this service a larger number of Europeans were present than have been gathered together before in Uganda. Christmas-day was a trying day but an intensely joyful day — a day worth coming to the ends of the earth to enjoy. I have brought with me from the coast more than 8,000 portions of the Word of God. The delight of the people is indescribable. Daily my house is besieged by would-be purchasers. Last time when books arrived the eagerness to possess them was such that there was danger of the house being knocked down. It has therefore been decided to sell them at several centres at one and the same time. Those who come for books are therefore turned away until the arrangements are complete for the sale to go forward. Many more loads of books are coming up by the old road, and I trust, by our friends at home keeping up the supply, to pour a constant stream of God's truth upon the land.”

BEER AND THE NATIVE CHURCH IN KAFFIRLAND. — *The Wesleyan Missionary Notices* for April gives an account of a contest and victory in the matter of temperance among the Wesleyan churches in Kaffraria. The writer says that in the earlier years of missionary work there was little apparent abuse of the native intoxicants, but later, about the year 1862, when the disease among the cattle had reduced the supply of milk,

which was a staple native food, beer was brewed from Kaffir corn, and intoxication became common. The churches were sadly demoralized. Patience mingled with firmness resulted, however, in a moral sentiment against beer-drinking parties, and finally it became a rule that leaders and officebearers should be total abstainers. But the logical outcome of all this was that if this class was to abstain the members should also abstain. There was much division of sentiment and a great struggle, but finally a spiritual revival resulted in a victory on the side of abstinence. At more than one station scores of the old clay beerpots were brought out, like deserted idols, and were "stoned with stones" by the schoolchildren and people. The writer says that at the present time the native membership in the Kaffir churches is over 30,000, all of whom are professed abstainers, and the success of recent years is due to the maintenance of this principle. A striking incident is given, in this connection, of an old leader who in one of the meetings confessed that he was convinced that his habit of beer-drinking had brought leanness into his soul, and he thereupon made the promise to abstain henceforth. A few days later he gave the following account of his experience: "He had gone home that night, thrown the beer away and destroyed the pot; heaven came down into his soul, and it was very blessed (*mandi kakulu!*); he assembled his family for prayer, and it was *mandi kakulu*; he went to his place of private prayer among the rocks, and it was *mandi kakulu*, God himself filling his soul with the joy of salvation. In the night he awoke: still *mandi kakulu*; but turning to seek a live coal with which to light his pipe, the *ubanmandi* (blessedness) vanished, he knew not where or how; but there and then he had fought out the matter. His reason said: 'I have surrendered beer; surely tobacco is no sin!' His conscience answered: 'You have killed the cow; now you must kill the calf.' Still reason argued, but again and again conscience replied: 'You have killed the cow; now you must kill the calf;' and he could get no return of blessedness until his surrender was complete and the last idol was put away; he had destroyed his pipe and resolved that both beer and tobacco should henceforth be laid in absolute surrender on God's altar."

KHAMA'S TOWN.—It will be remembered that this Christian chief has removed his people to the new capital, Phalapye, which is about 100 miles northeast of Shoshong, the former capital of the Bamangwato tribe. The population of the new town is estimated at about 20,000. It is on the direct line of travel from Bechuana-land to Matabeleland. The town is built over an area of about five miles. The new church is a substantial Gothic structure, seating 1,000 people. The chief and his family have chairs, but the majority of the people sit huddled together on the floor. There are at present over 200 church members. Rev. W. C. Willoughby, formerly connected with the London Society's mission in Central Africa, who was compelled to return to England on account of ill-health and has for some time served as pastor at Brighton, has recently resigned his pastorate, in which he was having great success, in order that he might take the oversight of the work at Phalapye.

MASHONALAND.—*L'Afrique* announces that Mashonaland has been received to the International Postal Union. As to the conditions to which settlers agree upon entering that country, they are as follows:—

1. An annual rent must be paid of fifteen dollars for each lot of 3,000 acres, and of one dollar for each 200 acres.
2. The South Africa Company reserves all rocks producing minerals and mineral oils, and the right of laying out roads, railways, and telegraph lines.
3. The lands taken must be occupied within five months. Forty farms have already been taken. The principal products are cotton, tobacco, coffee, nitrate of potassium, lead, copper, silver, gold, and platinum. The climate is healthful and the soil fertile.

INDIA.

HOOK-SWINGING.—Some eighteen months since we gave an account of a case of hook-swinging in a village near Madura, Southern India, the victim being a living human being. *The Chronicle* of the London Society reports a case which occurred at Bellary in February of this year which differed from the instance we reported only that instead of a human victim it was an effigy of a man that was suspended. The government would have forbidden the suspension in this horrible way of a living man. But the gay and motley crowd was there, and the great cart with its long pole was drawn by eight bullocks; the seething mass of people shouted itself hoarse as the effigy swung in the air. The spirit of Hinduism remains, although the government prohibits some of its most cruel demonstrations. The writer in *The Chronicle* thus describes the scene:—

“ As the car began to move the excitement of the crowd became intense; the tong-tongs, which had been only too audibly at work the whole afternoon, were beaten with redoubled energy, shouting and singing commenced, and numbers of poor frenzied creatures began wild dancing before the car. Such dancing, such frantic convulsions, such horrible movements, such demoniacal gestures! It was a sickening spectacle. My attention was attracted by some disturbance immediately beneath us amongst a small group of women, who seemed to be holding in with great difficulty a young man of about sixteen, the movement of whose arms, legs, and head became every moment more horrible. I thought he was in some kind of epileptic fit, but was mistaken; he was only getting worked up into the dancing frenzy. As soon as the women released their hold he bounded away like a madman and joined the frantic group before the car. Our *munshi* told us that on such occasions the people believed that a god has entered into the man, and that his actions are the direct and inevitable result of the sojourn of the divine guest. Oh, it was horrible, horrible! I cannot tell you the impression it left on our minds. ‘Earthly, sensual, devilish,’ are the only words that describe the whole scene.”

A MAHARAJAH’S COMMENDATION.—Native princes in India have not often shown much favor to Christian missions, but the Maharajah of Travancore, on his way recently to pay a visit to the governor of Madras, called at Nagercoil, where he was given a grand reception. The Christian streets were decorated and 3,000 children were ready to welcome the Maharajah. It was quite an event when this Oriental prince and his suite came to the mission bungalow and expressed his satisfaction with what he had seen. The native Christians made an address to their king, and from his reply we quote the following: “ It gives me great pleasure to be in your midst and to receive your kind expressions of loyalty and devotion in your own native town. I note with much satisfaction the effect of the good work done by the missionaries who have so disinterestedly labored among you. The religious toleration and aid to your educational and medical institutions, which you so gratefully appreciate, are obligations laid upon the ruler of a people by the sacred trust imposed on him. The harmonious dwelling together of people of different races and creeds, each respecting the religious feelings of the others, and all working together to promote the common weal, is a sight which ought to delight the heart of any sovereign and be a stimulus to him to help them in their progress. Your prayers for me and those placed in authority under me come very gratefully, and may the great God, ‘by whom kings rule and princes hold dominion,’ vouchsafe unto you a large share of his blessings, and may it please him to grant me the happiness of meeting you again and of witnessing greater prosperity attending you.” Such an address from the Maharajah was a wonderful thing in the eyes of the natives, and it certainly is indicative of a marvelous change in India.

Notes for the Month.

SPECIAL TOPICS FOR THANKSGIVING AND PRAYER.

Special thanks should be offered for the relief accorded our missionaries in the Turkish empire, and particularly at Marsovan, by the recent action of the Turkish government. (See page 266.)

Prayer for the needed reinforcements in the Micronesia Mission. (See page 268.)

Prayer for the missionary party now on its way to Gazaland. (See the *Herald* of last month, page 222.)

ARRIVALS IN THE UNITED STATES.

May 6. At San Francisco, Miss Julia E. Dudley, of the Japan Mission.

May 19. At New York, Rev. Robert A. Hume and wife, and Rev. Henry Fairbank and wife, of the Marathi Mission.

May 20. At San Francisco, Rev. George H. Hubbard and wife, of the Foochow Mission.

May 22. At New York, Miss Mary L. Daniels and Miss Maria G. Nutting, of the Eastern Turkey Mission; also, Miss Agnes M. Lord, of the Western Turkey Mission.

May 26. At Omaha, Neb., Rev. F. N. White and wife, of the Japan Mission.

May 29. At New York, Miss Emily M. Brown, of the Japan Mission.

June 11. At Boston, Rev. W. W. Mead and wife, of the Central Turkey Mission.

DEPARTURES.

May 27. From New York, Rev C. C. Tracy and wife, and Mrs. Helen M. Herrick, returning to the Western Turkey Mission; also, Miss Esther T. Maltbie, returning to the European Turkey Mission.

June 3. From New York, Rev. Walter T. Currie, returning to the West Central African Mission; also, Miss Amy Johnston and Miss Helen J. Melville, to join the same mission. Miss Johnston and Miss Melville are both from Canada.

DEATHS.

March 18. At Chisamba, Miss Minnehaha A. Clarke. (See page 272.)

May 3. At Kalgan, North China, Miss Naomi Diamant. (See page 271.)

MARRIAGE.

June 10. At Bangor, Maine, Rev. Herbert M. Allen, Missionary under appointment, to Miss Ellen R. Ladd, of the Eastern Turkey Mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The work of the American Board in Spain. (Pages 265 and 273.)
2. The work of the Board in Bohemia. (See pages 274 and 276.)
3. Additions in Shansi Mission. (See page 285.)
4. The work at Tsu, Japan. (See page 287.)
5. A remarkable interest at an out-station of North China. (See page 284.)
6. Growth in India. (See page 283.)
7. The church on Arno, Micronesia. (See page 277.)
8. How the gospel reached Kwojelin. (See page 278.)
9. A triumphant death in Turkey. (See page 282.)
10. "Holy Week" in Chihuahua. (See page 279.)

Donations Received in May.

MAINE.

Acton, Cong. ch. and so.	10 00
Bangor, Two members of Central ch.	200 00
Brewer, 1st Cong. ch.	11 00
Bucksport, Elm-st. Cong. ch.	92 66
Buxton, Cong. ch. and so.	10 00
Cumberland, Cong. ch. and so.	38 00

Cumberland Centre, A friend,	2 00
Freeport, A friend,	5 00
Kennebunkport, Cong. chs.	12 69
Limerick, Cong. ch. and so.	9 00
Mechanic Falls, Cong. ch. and so.	6 88
Thomaston, Cong. ch. and so.	15 00
in Marathi Mission,	125 00
	537 27

NEW HAMPSHIRE.

Bennington, Cong. ch. and so.	8 71
Campton, Cong. ch. and so.	19 70
Claremont, Cong. ch. and so.	38 00
Epping, Cong. ch. and so.	35 54
Gilsum, Cong. ch. and so.	15 00
Hampstead, Cong. ch. and so.	15 00
Lyme, Cong. ch. and so.	45 60
Manchester, 1st Cong. ch.	81 27
New Boston, Levi Hooper, for evangelistic work in No. China, 50; do., for do. in Japan, 50,	100 00
Webster, Cong. ch. and so.	5 00
West Lebanon, Cong. ch. and so.	15 00
Winchester, Cong. ch. and so.	5 55
<i>Legacies.</i> — Dublin, Mrs. Rebecca Eaton, by Luther P. Eaton, Ex'r,	100 00
	484 37

VERMONT.

Brattleboro, Centre Cong. ch., m. c.	26 60
Cambridge, Samuel M. Safford,	5 00
Cornwall, Cong. ch. and so.	72 58
Dummerston, Cong. ch. and so.	22 47
Enosburgh, Cong. ch. and so.	27 75
Essex, Cong. ch. and so.	2 76
Newport, 1st Cong. ch.	15 69
Roxbury, Tithes,	3 00
Springfield, Cong. ch. and so.	158 61
St. Johnsbury, South Cong. ch.	95 61
Waterbury, Cong. ch. and so.	36 56
Wells River, Cong. ch. and so.	20 90
	—487 53

MASSACHUSETTS.

Amesbury, Main-st. Cong. ch.	16 23
Andover, West ch., 40; Chapel ch., 25,	65 00
Ashburnham, A friend,	10 00
Barre, Cong. ch. and so.	137 10
Beverly, Dane-st. Cong. ch., 156-74; Andrew K. Ober, 5,	161 74
Boston, Mt. Vernon ch., J. S. E., 20;	
Eliot ch., m. c., 11; Park-st. ch., 1,	32 00
Bradford, Cong. ch. of Christ,	5 00
Brockton, Porter Evang. ch., to const.	
JAMES A. PACKARD, H. M.	172 35
Cliftondale, George P. Haywood,	10 00
Clinton, 1st Cong. ch.	102 00
Cummington, Village Cong. ch.	33 45
Dracut, Central ch.	7 36
Dudley, 1st ch., add'l,	5 38
East Milton, Cong. ch. and so.	10 00
Groveland, Cong. ch. and so.	16 00
Hawley, Cong. ch. and so., 8-16; Rev. S. Bixby, 9,	17 16
Hinsdale, Cong. ch. and so.	8 28
Hyde Park, 1st Cong. ch.	45 05
Ipswich, "A."	10 00
Lanesville, Cong. ch. and so.	20 00
Leicester, 1st Cong. ch.	13 34
Leominster, Cong. ch. and so.	15 86
Lexington, Lex.	20 00
Longmeadow, Gentlemen's Benev. Assoc.	
Lowell, Highland Cong. ch.	4 09
Ludlow, Cong. ch. and so.	65 46
Lunenburg, Cong. ch. and so.	15 53
Marshfield Hill, Cong. Sab. sch., for Chinese Brigade,	17 45
Maynard, Cong. ch. and so.	25
Monson, Cong. ch. and so.	100 00
Newton Centre, Alexander McKenzie,	27 35
Northboro, Cong. ch. and so.	25 00
Northfield, Trin. Cong. ch.	26 81
North Truro, Foreign Miss'y so.	25 00
Norton, Trin. Cong. ch., 5-60; Mrs. E. B. Wheaton, 50,	6 00
Plympton, Cong. ch. and so.	55 60
Raynham, 1st Cong. ch.	3 00
Reading, Cong. ch. and so., 10; Mrs. Joseph Spokesfield, 10,	16 52
Royalston, A. M. Rice,	8 00
Saundersville, Cong. ch. and so.	2 31
Sheffield, Cong. ch. and so.	6 00
Southboro, Pilgrim Evang. ch.	21 00
South Hadley, 1st Cong. ch.	24 00
South Walpole, Missionary,	2 00
South Weymouth, Old South ch.	25 00
Southwick, Cong. ch. and so.	2 20

Springfield, Hope Cong. ch., 61-51;	111 51
South Cong. ch., 50, of which 26.00	
Topsfield, Cong. ch., toward sup. of Rev. Geo. H. and Rev. Chas. E. Ewing,	66 01
West Boylston, Cong. ch. and so.	9 31
Worcester, Plymouth ch., with other dona., to const. Mrs. L. B. Hoit, H. M., 82-15; Cent-a-day Band of Union ch., 8,	
—, A friend,	90 15
	10 00-1,718 85

<i>Legacies.</i> — Boston, Mrs. Charlotte A. Spaulding, by Mrs. Mary A. T. Lord, Ex'x, 6,000; Rev. Edward Norris Kirk, D.D., by Nathan B. Prescott, Trustee, in part, 5,000,	11,000 00
Georgetown, Sarah Braman, by Julia N. Balch, Ex'x,	100 00
Nahant, Henry Knox Thatcher, by Eugene B. Hinkley, Ex'r,	499 68
Worcester, Rebecca W. Whittemore, by Henry E. Hill, Adm'r,	75 00-11,584 68
	13,393 53

RHODE ISLAND.

East Greenwich, James C. Roomian,	3 00
Providence, Plymouth Cong. ch.	60 60

CONNECTICUT.

Buckingham, Cong. ch. and so.	8 00
Fairfield, Cong. ch. and so.	4 00
Farmington, 1st Cong. ch., of which 100 toward salary of Rev. G. P. Knapp,	175 00
Hanover, Cong. ch. and so.	25 00
Hartford, A friend in Asylum Hill Cong. ch.	
Manchester Green, Rev. C. S. Sherman,	2 00
Mansfield, 2d Cong. ch.	1 00
Mansfield Centre, Cong. ch. and so.	28 20
Milford, Miss C. A. Benjamin,	4 00
New Britain, 1st Ch. of Christ,	1 00
New Haven, Humphrey-st. Cong. ch., 177; 1st Cong. ch., 23-60; J. M. B. D., 20; Amos T. Harrington, 5,	150 00
New London, 1st ch. of Christ, m. c.	225 69
North Haven, Elihu Dickerman,	13 13
Norwalk, 1st Cong. ch., of which 52-57 toward support of Rev. W. P. Elwood,	2 00
Putnam, 2d Cong. ch.	77 57
Salisbury, Cong. ch., Home Class,	38 00
Saybrook, Lucy B. Ward,	1 50
Sharon, 1st Cong. ch.	25 00
Southport, Miss Eliza A. Bulkley, 60; Miss Georgia A. Bulkley, 60;	10 36
Stamford, 1st Cong. ch.	120 00
Wallingford, J. Atwater,	38 00
Westchester, Cong. ch. and so.	50 00
West Suffield, Wm. Dewey,	15 00
Woodbridge, Cong. ch. and so.	25 00
	20 72-1,060 20

<i>Legacies.</i> — East Haddam, Mrs. Elizabeth T. Reed, by Christopher Tyler, Ex'r,	2,000 00
Mansfield Centre, Mrs. Martha G. Swift, by Mrs. Kate L. Dimock, Ex'x,	1,000 00
Middletown, Anna H. Phillips, by J. M. Hubbard, Ex'r,	325 00
New Haven, Samuel Miller, by George D. Miller, Trustee, add'l, 100 00	3,425 00

NEW YORK.

Black Creek, Cong. ch.	2 04
Brooklyn, Ch. of the Pilgrims, add'l, 100; Park Cong. ch., 34-68; A friend, 400; Lillian and Willie Cole, for Bibles for heathen, 50c.	353 18
Buffalo, Niagara-sq. People's ch.	35 95
Dryden, Simeon Stiles,	2 00
Durham, Mrs. J. D. Hull,	3 20
East Aurora, W. H. Forrest,	5 00
East Bloomfield, Mrs. Eliza S. Goodwin,	5 00
Gainesville, V. P. S. C. E., for native preacher, Madura,	3 78

Holley, James W. Fenner,	1 00
Honeoye, Cong. ch.	40 35
Ludlowville, Miss F. C. Bascom,	30 00
Moravia, Carrie L. Taylor,	100 00
Mt. Morris, Rev. Geo. W. Wood,	40 00
New York, Young Ladies' For. Miss'y Soc. of Broadway Tabernacle, for scholarship at Aintab College,	70 00
Norwich, Rev. W. H. Scudder, for Scudder Memo. fund,	40 00
Parma Centre, Wm. B. Newton,	5 00
Spencerport, 1st Cong. ch. & Sab. sch.	33 63
Westmoreland, 1st Cong. ch.	5 00—957 13
<i>Legacies</i> — Southampton, Harriet J. Rogers, by James H. Pierson, Ex'r,	2,500 00
	3,457 13

NEW JERSEY.

Closter, Cong. ch.	6 00
Jersey City, Y. P. S. C. E. of Tabernacle ch., for Scudder Memo.	12 00
Orange, Valley ch., m. c.	33 96
—A friend, for pastor in Madura, 60; do; for catechist, 40, both care Rev. W. P. Elwood,	100 00—151 96

PENNSYLVANIA.

Blossburg, Mt. Zion Welsh Cong. ch.	14 00
Guy's Mills, A friend,	10 00
Montrose, E. Lathrop, 10; A friend, 5,	15 00
Philadelphia, Miss E. A. Ewing, for theol. student in Zulu Mission,	30 00
Pittsburgh, Mrs. Adaline Boyden,	20 00
Sharon, 1st Cong. ch.	8 00
Tunkhannock, A friend,	100 00—197 00

VIRGINIA.

Falls Church, Cong. ch.	9 29
Herndon, Cong. ch.	5 25—14 54

FLORIDA.

Inter Lachen, 1st Cong. ch.	11 50
-----------------------------	-------

TENNESSEE.

Nashville, Miss' So. of Fisk University, for Africa,	20 00
--	-------

ARKANSAS.

Fort Smith, A friend,	1 00
-----------------------	------

TEXAS.

Austin, Trin. ch. of Christ,	3 00
Palestine, Mrs. Harriet Sivewright,	20 00
San Antonio, S. D. Scudder, for Scudder Memo. Fund,	12 00—35 00

INDIANA.

Ridgeville, Cong. ch.	5 46
-----------------------	------

MISSOURI.

Neosho, Cong. ch., add'l,	1 00
---------------------------	------

OHIO.

Akron, West Cong. ch.	64 50
Ashtabula, 2d Cong. ch.	6 00
Chardon, 1st Cong. ch.	10 00
Chester Cross Roads, Cong. ch.	10 00
Cleveland, Euclid-ave. Cong. ch., to const. E. W. MORLEY, and JULIUS KING, H. M., 124; Franklin-ave. Cong. ch., for sup. of Rev. J. P. Jones, 40,	164 00
Columbus, Rev. Benj. Talbot, add'l,	2 00
Fredericksburg, Cong. ch.	25 00
Freedom, Cong. ch.	8 15
Gomer, Mrs. MARGARET ROBERTS, to const. herself and EVAN D. THOMAS, H. M.	1,000 00
Lorain, 1st Cong. ch.	40 58
North Ridgeville, Cong. ch.	25 00
Oberlin, Students of Oberlin college, for sup. of Rev. C. A. Clark,	250 00
Sylvania, Cong. ch.	8 65
Toledo, Washington-st. Cong. ch.	25 85—1,639 73

Donations.

ILLINOIS.

Chicago, 1st Cong. ch., 128.99; Kenwood Evang. ch., 51.47; U. P. Cong. ch., m. c., 9.77; Theol. Sem'y, for sup. of Rev. C. N. Ransom, 100,	290 23
Earlville, "J. A. D."	25 00
Englewood, Cong. ch.	29 00
Evanson, 1st Cong. ch., 105.78; Mrs. Cora Gay Larsen, for work in East Turkey, 6,	111 78
Forrest, Cong. ch.	38 08
Glencoe, Cong. ch., to const. HOWARD E. NUTT, H. M.	102 25
Lacon, Cong. ch.	16 00
Oak Park, Cong. ch.	190 51
Oglesby, Y. P. S. C. E., for India,	2 63
Ridgeland, Cong. ch.	34 10
Wheaton, College ch. of Christ,	30 49
Winnetka, 1st Cong. ch.	74 17
Wyoming, Cong. ch.	6 25—950 49

MICHIGAN.

Hillsdale, Miss Mary Smith,	10 00
Red Jacket, Cong. ch.	48 00
St. Johns, Cong. ch.	32 76
Three Oaks, Cong. ch.	25 00—115 76

WISCONSIN.

Arena, 1st Cong. ch.	5 00
Brant, Mrs. E. W. Scott,	3 00
Columbus, Olivet Cong. ch.	29 40
Evansville, Cong. ch.	23 75
Fond du Lac, Cong. ch.	73 00
Green Bay, 1st Presb. ch.	89 77
River Falls, Cong. ch.	72 26
Sparta, Cong. ch.	3 69
Waupaca, "As God hath prospered me,"	10 00
West Salem, Cong. ch., 23.85; Rev. D. M. Breckenridge, 10,	33 85
Wild Rose, E. E. Humphrey,	5 00—348 72

IOWA.

Anamosa, Cong. ch.	3 66
Bancroft, Mrs. S. A. Littlefield,	1 00
Cass, Cong. ch.	19 28
Central City, Cong. ch.	10 00
Chester Centre, Cong. ch.	10 49
Clarion, Cong. ch.	14 82
Cresco, 1st Cong. ch.	6 18
Dubuque, 1st Cong. ch.	28 07
Earlville, Cong. ch.	10 60
Grinnell, Cong. ch.	117 94
Jackson, Cong. ch.	9 35
Long Creek, Welsh Cong. ch.	10 00
Newton, Cong. ch.	20 39
Old Man's Creek, Welsh Cong. ch.	25 39
Wittmberg, Cong. ch.	8 60
Woodbine, Mrs. S. E. Hillis,	50 00—345 77

MINNESOTA.

Ash Creek, Cong. ch.	1 51
Brownton, Cong. ch.	2 00
Custer, Cong. ch.	4 29
Garvin, Cong. ch.	1 44
Hamilton, Cong. ch.	3 73
Medford, Cong. ch.	9 00
Minneapolis, Fifth-ave. Cong. ch., 10.82; Lyndale Cong. ch., 7.55,	18 37
Northfield, A friend, toward salary of Bible reader in Turkey,	20 00
Stillwater, Grace ch.	4 30
Tracy, Mrs. Eliza J. Thomas,	2 00—66 24

KANSAS.

Fairview, Plymouth Cong. ch.	4 10
Garnett, Cong. ch.	4 65
Kirwin, Cong. ch.	6 40—15 15

NEBRASKA.

Albion, Cong. ch.	7 50
Crete, Cong. ch.	40 15
Macon, Raymond F. and Paul H. Austin,	75
Maple Creek, Cong. ch.	5 50—53 90

CALIFORNIA.

Chula Vista, Cong. ch.	10 00
Hollister, Mrs. Lucy E. Case, for Japan, China, India, and Africa, 5 each,	20 00
San Diego, 1st Cong. ch.	90 15
San Francisco, Cong. Chinese Miss'y Soc.	12 00
San José, A. W.	5 00
	137 15

COLORADO.

Colorado Springs, 1st Cong. ch.	102 77
---------------------------------	--------

WASHINGTON.

Fidalgo City, Highland-ave. Cong. ch., for Africa,	11 47
Rosario, Cong. ch.	1 91
Tolt, Mrs. J. R. Noble,	1 00

NORTH DAKOTA.

Dwight, 1st Cong. ch.	4 75
Eigenfeld, German Cong. ch.	2 60
Guadenfeld, German Cong. ch.	10 00
St. Pauls, German Cong. ch.	5 50

MONTANA.

Red Lodge, Cong. ch.	4 20
----------------------	------

WYOMING.

Cheyenne, 1st Cong. ch.	38 00
-------------------------	-------

UTAH.

Ogden, Cong. ch.	20 00
Salt Lake City, Phillips ch.	9 00
Slaterville, Mary J. Slater,	5 00

DOMINION OF CANADA.

Sherbrooke, E. Hargrave,	10 00
From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.	

T. B. Macaulay, Montreal, *Treasurer.*

For the Canadian Station, West Central Africa Mission, add'l,	275 00
	285 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Bulgaria, Samokov, Rev. W. P. Clarke,	5 00
England, Chigwell, Miss S. Louisa Ropes,	25 00
Micronesia, Mokil, church by Rev. F. E. Rand, 22; Ruk, Rev. and Mrs. Alfred Snelling, 15,	37 00
	67 00

CHILDREN'S "MORNING STAR" MISSION.

VERMONT.—Brookfield, 2d Cong. Sab. sch.	8 95
MASSACHUSETTS.—Westfield, 2d Cong. Sab. sch.	43 00
CONNECTICUT.—Bridgeport, 1st Cong. Sab. sch., of which to the R. W. Logan, 20; North Haven, Cong. Sab. sch., 22;	42 00
NEW YORK.—East Bloomfield, Cong. Sab. sch.	15 08

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.	
Miss Ellen Carruth, Boston, <i>Treasurer.</i>	
For several missions in part,	10,072 77
From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.	
Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer,</i>	5,000 00
	15,072 77

MISSION SCHOOL ENTERPRISE.

MAINE.—Mechanics Falls, Y. P. S. C. E.	5 00
NEW HAMPSHIRE.—East Alstead, 2d Cong. Sab. sch.	10 00

MASSACHUSETTS.—Boston, Phillips ch., Y. P. S. C. E., 5; Easton, Y. P. S. C. E., for student in Japan, 6,25; Great Barrington, Y. P. S. C. E., of which 7,40 for China and 6 for Micronesia; Hyde Park, Sab. sch., 15,68; Marshfield Hills, Y. P. S. C. E., 4,05;	44 38
--	-------

CONNECTICUT.—Black Rock, Y. P. S. C. E., 23; Canterbury, Y. P. S. C. E. of 1st Cong. ch., 1; Gilead, Y. P. S. C. E., for Austrian Mission, 2,60; Groton, Y. P. S. C. E., 30; New Haven, Humphrey-st. Cong. Sab. sch., 59; Sharon, Y. P. S. C. E., 4,27;	119 87
NEW YORK.—New York, Miss'y Assoc. of Olivet Cong. Sab. sch.	50 00

NEW JERSEY.—Newark, Y. P. S. C. E. of 1st Cong. ch., for student at Pasumalai,	25 00
FLORIDA.—Ormond, Y. P. S. C. E.	2 51

CONNECTICUT.—Nashville, Union Cong. Sab. sch., in Fiske University,	10 00
INDIANA.—Bremen, Cong. Sab. sch.	1 70

OHIO.—Olmstead, Y. P. S. C. E. of 2d ch., toward sup. of theol. student in China,	38 00
ILLINOIS.—Chicago, Y. P. S. C. E. of Warren-ave. Cong. ch., 25; Seward, Y. P. S. C. E., 8; St. Charles, Y. P. S. C. E., 5,	38 00

MICHIGAN.—Detroit, Mt. Hope Sab. sch.	13 71
---------------------------------------	-------

MINNESOTA.—Custer, Cong. Sab. sch., 1; Minneapolis, Fifth-ave. Cong. Sab. sch., 3,96,	4 96
IOWA.—Salem, Cong. Sab. sch.	2 50

KANSAS.—Louisville, Y. P. S. C. E., for Africa,	5 25
CALIFORNIA.—Riverside, 1st Cong. Sab. sch.	8 68

UTAH.—Ogden, Cong. Sab. sch.	10 00
	389 56

CHILDREN'S "MORNING STAR" MISSION.

NEW JERSEY.—Paterson, Primary class of Auburn-st. Sab. sch.	1 80
MICHIGAN.—Hillsdale, Miss Mary Smith,	30
IOWA.—Fort Dodge, Mrs. H. N. Gray,	56

KANSAS.—Stockton, Cong. Sab. sch., 5; Wakefield, Y. P. S. C. E., 12,50,	17 50
NEBRASKA.—Lincoln, Y. P. S. C. E. of Vine-st. Cong. ch.	18 75

WYOMING.—Cheyenne, Cong. Sab. sch.	10 00
	180 75

FOR SUPPORT OF YOUNG MISSIONARIES.

NEW YORK.—New York, Y. P. S. C. E. of Pilgrim Cong. ch.	50 00
NEW JERSEY.—Orange, Y. P. S. C. E.	25 00
MICHIGAN.—Manistee, Y. P. S. C. E. of 1st Cong. ch.	25 00
IOWA.—Allison, Cong. Sab. sch., 2; Lemars, Junior Y. P. S. C. E., 20,	22 00
MINNESOTA.—Madison, Y. P. S. C. E., 7,50; St. Charles, Cong. Sab. sch., 5,	12 50

NEW HAMPSHIRE.—Exeter, A friend, for special needs of Madura Mission, care of Rev. J. S. Chandler, 2; Hollis, Letitia M. Adams, for support of girl in Okayama	

ADDITIONAL CONTRIBUTIONS FOR 1893.

MAINE.—Hampden, A friend, for well for Mrs. Sibley and Miss Gordon, 50; Phippsburg, Jane M. Campbell, 5, for training sch., Kyoto,	25 00
--	-------

Orphan Asylum, 20; Plaistow and North Haverhill, Y. P. S. C. E., for pupil in Normal sch., care of Rev. James Smith, 5;

VERMONT.—East Coventry, C. E. Lang, for famine relief in Madura Mission, 2; Thetford, Y. P. S. C. E., for support of boy in High school, care of Rev. C. F. Gates, 25;

MASSACHUSETTS.—Auburndale, Extra-cent-a-day Band of Cong. ch., for pupil at Marash, care of Rev. L. O. Lee, 25; Barre, Cong. Sab. sch., for work of Rev. George P. Knapp, 12.08; Boston, C., for repairs of organ for Miss Wainwright, Japan, 12.75; do., Extra-cent-a-day Band of Cong. House, for Wagolie School, 12; do., Friends, for special needs of Madura Mission, 2; Easthampton, Friends, by Rev. Chas. W. Holbrook, for work of Miss M. A. Holbrook, 6; Groveland, A friend, for school at Kamondo, care of Rev. W. E. Fay, 100; Lakeville, B. K., for special needs of Madura Mission, 2; Newton Centre, S. F. Wilkins, for special needs of Madura Mission, 40; Scituate, Y. P. S. C. E., for support of pupil in Ahmednagar Normal School, care of Rev. J. Smith, 12; Somerville, Friends, by Miss D. T. M. Root, for school, care of Mrs. M. J. Noyes, 5; South Amherst, Cong. ch., for work of Miss Emily C. Wheeler, 15; do., Y. P. S. C. E., for do., 3; Springfield, A friend, for Harpoot water supply, 50; do., for well at Wai, 50; Westfield, 1st Cong. ch., for indigent students at Girls' School, Brousa, 100; West Newton, Extra-cent-a-day Band, for native preacher, Madura, care of Rev. J. S. Chandler, 45; Winchester, Rev. and Mrs. Benj. Labaree, for Harpoot water supply, 10; do., A friend, for do., 5;

RHODE ISLAND.—Slatersville, Cong. ch., for special needs of Madura Mission,

CONNECTICUT.—Bethel, Young Ladies' Mission Circle, for well at Wai, 5; Guilford, Kata M. Dudley, for do., 1; Hartford, Miss H. T. Goodwin, for scholar in Umzumbe Sch., 8; Newington, Young Men's Mission Circle, for special needs of Madura Mission, 17; New Preston, Friends, for work of Rev. J. S. Chandler, 15; Norwalk, 1st Cong. ch., Mrs. Johnson, for native Bible-reader, Madura, care of Rev. E. P. Holton, 40; Plainville, Mrs. F. P. Frisbie, for special needs of Madura Mission, 5; Roxbury, Cong. ch., for special needs of Marathi Mission, 10.12; Stratford, proceeds of fair, by Alice C. Judson, for work of Miss Cornelie Judson, 235;

NEW YORK.—Binghamton, Plymouth Cong. ch., for educa. of Zohroohee, at Erzroom, 20; Brooklyn, Chinese Sab. sch. of Central ch., to support preacher in Kwong Hoi, care of Rev. Mr. Taylor, and to const. Mrs. WILLITS PEDRICK, H. M., 100; do., Y. P. S. C. E. of Lewis-ave. ch., for native preacher, care of Rev. J. P. Jones, 55; do., for work of do., 11; do., Mrs. Byron W. Clarke, add'l, for "The Byron Stone Clarke Hall," for the Theol. Dept. of the Doshisha, Kyoto, 1,000; do., A friend, for water for Harpoot, 25; do., for do. at Wai, 25; Dryden, Simeon Stiles, for famine relief in East Turkey, 2; Evans, Junior Y. P. S. C. E., for sup. of Lewis Rogers, care of Rev. T. B. Scott, 10; Holley, Presby. Sab. sch., for work of Rev. and Mrs. H. C. Hazen, 22.16; New York, Young Ladies' Miss'y Soc. of Broadway Tabernacle, for special needs of Madura Mission, 50; do., for work of Mrs. S. L. Gulick, 25; do., for school at Oodooville, care of Mrs. Howland, 10; do., Sab. sch. of do., for work of Rev. S. L. Gulick, 20; do., George S. Hickok, for well at Wai, 5; Sherburne, Ladies Miss'y Soc., for work of Rev. W. N. Chambers, 25; do., King's Daughters, for do., 25; Sloan, Mission Band of Cong. ch., for sup. of Alice Rogers, care of Rev. T. B. Scott, 5;

PENNSYLVANIA.—Germantown, Y. P. S. C. E., for use of Miss Anstice Abbott, 18;

27 00

27 00

506 83

9 00

342 12

1,435 16

Philadelphia, Lida R. Fiske, for use of Mrs. W. S. Ament, to aid in establishing sch., 10.20;

MISSOURI.—Kansas City, Y. P. S. C. E. of 1st Cong. ch., for Miss Elizabeth Torrey, Ohio.—Berea, King's Daughters, for work of Rev. W. M. Stover, soc.; Cincinnati, Friends, for "Emily Memorial Sch." care of Mrs. Ament, 30; Cleveland, Doan Tabernacle Sab. sch., for work of Miss Gertrude Cozad, 20; do., Samuel E. Williamson, for painting ch. at Hermosillo, Mexico, 16.45; Oberlin, Mrs. L. G. B. Hills, 5; do., Mrs. E. B. Clark, 5, both for famine relief in Madura Mission; South Newbury, Auxiliary, for student, care of Rev. W. N. Chambers, 30;

ILLINOIS.—Chicago, Kenwood, Evan. ch., for school, care of Mrs. T. D. Christie, 300; do., for work of Rev. C. F. Gates, 100; do., "Thankful," for support of village school, Marathi, care of Rev. R. Winsor, 60; Mt. Carroll, "Anonymous," for special needs of Madura Mission, 11; Peoria, Junior Y. P. S. C. E. of Union Cong. ch., for Bibles for Chinese, care of Miss Grace Wyckoff, 5; Rantoul, Cong. ch., for Bibles, care of Rev. W. M. Stover, 10.60; Toulon, Y. P. S. C. E., for educa. of student, care of Rev. W. C. Dewey, 25; Winnetka, 1st Cong. ch., for special needs of Madura Mission, care of Rev. J. S. Chandler, 14.82; do., for Native Helpers, care of do., 3; do., for famine relief in Madura, 1.50;

MICHIGAN.—Grand Rapids, Eight little boys, for work of Rev. F. R. Bunker, 2.16; Red Jacket, Cong. Sab. sch., for work of Rev. Henry Kingman, 25; Reed City, Rev. F. E. York, for support of girl, care of Rev. G. H. Krikorian, 5;

WISCONSIN.—Beloit, 1st Cong. Sab. sch., 5; do., King's Daughters, 15, both for Boys' School, care of Rev. T. D. Christie; La Crosse, T. B. Lawrence, for work of Dr. D. M. B. Thom, 10; Milwaukee, M. A. Shepard, for well at Wai, 4; do., Friends, for work of Miss A. L. Millard, 5; Waukesha, "As God hath prospered me," for famine relief, care of Rev. W. N. Chambers, 5;

IOWA.—Cedar Falls, A friend, by Rev. S. J. Beach, for pupil, care of Rev. Geo. E. White, 10; Mason City, Cong. Sab. sch., for Bible reader, care of Rev. E. P. Holton, 18;

MINNESOTA.—Northfield, Charlotte R. Willard, for school expenses of Armentza Krikorian, 20; do., Boys' Miss'y Brigade, for Minas Garabedian, care of Rev. J. L. Fowle, 3.50;

KANSAS.—La Crosse, J. L. Stratton, for work of Rev. and Mrs. F. R. Bunker, 10; Parsons, Mrs. C. B. Holmes, Miss F. A. Locke, 1 each, for Harpoot water supply,

CALIFORNIA.—Mills College, Tolman Band, for work of Rev. J. C. Perkins, 15; Oakland, 1st Cong. ch., Judge Haven's Bible class, for sup. of pupil, care of Rev. S. L. Gulick, 36; Pomona, Mrs. William Gray, for painting ch. at Hermosillo, 5;

CANADA.—Cowansville, Y. P. S. C. E., for work of Rev. W. Lee, 14; —, Friends, by Rev. W. T. Currie, for self-help school at Cisamba, 100;

28 20

16 00

106 95

530 92

32 16

44 00

28 00

23 50

12 00

56 00

114 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer.*

For Miss Fidelia Phelps,	40 00
For Mrs. L. B. Bridgman,	10 00
For Miss F. E. Burrage,	3 25
For Miss M. J. Gleason, for kindergarten,	25 00
For Mrs. L. O. Lee,	25 00
For Zarip Marseesian, care Miss Emily C. Wheeler,	25 00
For Miss Harriet L. Bruce,	10 00

[July, 1893.]

For Rev. W. P. Sprague, for Boys' sch., Kalgan,	25 00
For Rev. J. H. Pettee, for Okayama Orphanage,	18 00
For Mrs. C. A. Clark,	25 00
For Rev. A. W. Clark, for John Huss Garden,	15 00
For residence rooms for Mrs. E. R. Montgomery, Adana.	400 00
For repairs on Girls' sch. building, Kusaei,	100 00
For vacation expenses of Miss Barbour,	120 00
	841 25

FOR RELIEF OF SUFFERERS BY EARTHQUAKE, MALATIA, TURKEY.

MAINE. — Andover, Rev. F. V. Norcross,	5 00
NEW HAMPSHIRE. — Exeter, A friend, 3; Jaffrey, Cong. ch., 30,	33 00
VERMONT. — Burlington, A friend, 5; Peacham, Y. P. S. C. E., 5; Roxbury, Tithes, 3; Stockbridge, Rev. Thomas S. Hubbard, 10,	23 00
MASSACHUSETTS. — Andover, "D.", 5; Auburndale, Extra-Cent-a-Day Band of Cong. ch., 25; do., Wm. H. Cooley, 5; Boston, Armenian Sab. sch., Berkeley Temple, 22; do., A friend, 5; do., A friend, 1; Dedham, M. C. Burgess, for the native Christians, 50; Lexington, C. H., 10; Newton Centre, 1st Cong. Sab. sch., 25.10; do., member of 1st ch., 10; —, H. M., 5,	163 10
CONNECTICUT. — New London, Mrs. B. P. McEwen, 10; Windham Co., A friend, 5,	15 00
NEW YORK. — Binghamton, C. W. Loomis, 5; Brooklyn, A friend, 25; do., M. E. P., 2; Buffalo, E. Sterling Ely, 25; do., Mrs. W. G. Bancroft, 10; Mt. Morris, Rev. G. W. Wood, 5.00; do., Rev. Levi Parsons, Samuel Rockefeller, A. E. Smith, Miss C. Seymour, 2 each; do., Mrs.	

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, Treasurer.

For Miss Maltbie's school apparatus,	133 00
For Beggars' school, Aintab,	22 00
For special grant for Miss H. F. Parmelee,	25 00
For Miss Shattuck, for repairs, Oorfa,	50 00
For work of Rev. C. C. Tracy,	24 00
	254 00

FOR EXPENSES AND WORK OF REV. AND MRS. S. V. KARMARKAR, MARATHI MISSION, INDIA.

VERMONT. — Woodstock, Y. P. S. C. E.	15 00
MASSACHUSETTS. — Auburndale, Rev. F. E. Clark, d.d., 10; Ballard Vale, William Shaw, 5; Boston, Shawmut chapel, 15; Fall River, 1st Cong. ch., 52.40; Melrose, Cong. ch., 24.52; Reading, Cong. ch., 40.52; Roxbury, Highland ch., 18.82; South Weymouth, Cong. ch., 25.98; Wapple, Y. P. S. C. E., 15,	207 14
CONNECTICUT. — Central Village, Rev. and Mrs. G. H. Morris, 5; New Haven, Davenport Cong. Sab. sch., 25; Sound Beach, Y. P. S. C. E., 6,	36 00
NEW YORK. — Brooklyn, Young Ladies' For, Miss' y Soc. of Broadway Tabernacle, 75; Clinton-ave. ch., 66.52; 1st Presb. and Lewis-ave. churches, 50; Pilgrim Cong. ch., 48; Beecher Memo. ch., 10.55; A. W. Parker, 35.65; A friend, 1,	286 72

NEW JERSEY. — Montclair, Cong. ch., 20; Orange, Valley Cong. ch., 15,	35 00
PENNSYLVANIA. — Philadelphia, Centre Cong. ch.	60 15
MARYLAND. — Baltimore, 1st Cong. ch., 11 24	
DISTRICT OF COLUMBIA. — Washington, 1st Cong. ch., 34.30; do., Howard University, 4.09,	38 39
ILLINOIS. — Big Rock, Y. P. S. C. E., 2.50; Chicago, South Cong. ch., 25; do., Bethesda Cong. ch., 7.88; do., Mrs. L. W. Curtiss, 25; do., C. H. Case, 25; do., E. B. Case, 5; Elmhurst, Cong. ch., 50; Ridgeland, E. H. Pitkin, 50,	190 38
IOWA. — Creston, Ladies' Miss' y Soc.	2 50
MINNESOTA. — Mazeppa, Y. P. S. C. E.	1 90
	884 42
Less expenses of Mr. Karmarkar,	64 93
	819 49

FOR YOZGAT, CESAREA, MISSION FUND.

COLLECTED BY REV. G. H. KRIKORIAN.

ILLINOIS. — Blue Island, Y. P. S. C. E., 5; Chicago, Mrs. L. W. Curtiss, 25; do., Y. P. S. C. E. of Doremus Cong. ch., 5; do., Prof. H. M. Scott, 5; Rockford, 2d Cong. Sab. sch., 10; Seward, Cong. ch., 9.31; do., Robert Short, 10,	69 31
MICHIGAN. — Detroit, 1st Cong. ch., 24.02; Hilliards, Cong. ch., 3.65; Hopkins, 1st Cong. ch., 4.50; do.,	

2d Cong. ch., 11.22; Kalamazoo, 1st Cong. ch., 2; Salem, 1st Cong. ch., 10; do., 2d Cong. ch., 11.6c,	66 99
	136 30
	5,997 48
Donations received in May,	31,664 73
Legacies", " "	17,609 68
	49,274 41

Total from September 1, 1892, to May 31, 1893: Donations, \$357,034.67; Legacies, \$105,200.50 = \$462,235.17.

FOR YOUNG PEOPLE.

THE BURIAL OF BROTHER OSCAN.

BY REV. CYRUS HAMLIN, D.D.

I LOOK back with great interest to the first Protestant burial from the membership of the much hated and persecuted church at Constantinople which occurred in 1846. The deceased was a Mr. Oscan, by far the oldest member at the formation. I had always admired his venerable and dignified person. His tall form, his fine countenance, and his white beard and hair would attract every eye in any assembly. I supposed him to have been eighty or past when he made his public confession of the faith he had long cherished. He was then in failing health. He had lost property and position among his people, but he poured forth his expressions of joy and gratitude that he had lived to see the first evangelical church among the Armenians, and he looked forward to the spread of the gospel through the empire. It was his death song. In a few weeks he began to fail, and he departed in peace and hope.

The event was waited for by the persecutors. The roughs boasted that his body should never be buried. They would seize it when carried out to burial, tie a rope to the feet and drag it through the streets of the city. It was an occasion of great anxiety and alarm. We apprehended that a mob of thousands might assemble. All the male members of the church and many "evangelicals" not members, to the number of between one and two hundred, assembled both to honor the dead and guard his remains. Our minister resident, Mr. Carr, sent the dragoman to the chief of police and governor of that side of the Bosphorus to inform him of the threats of the mob to seize the body and drag it through the streets. He listened with Mussulman gravity, and simply replied:

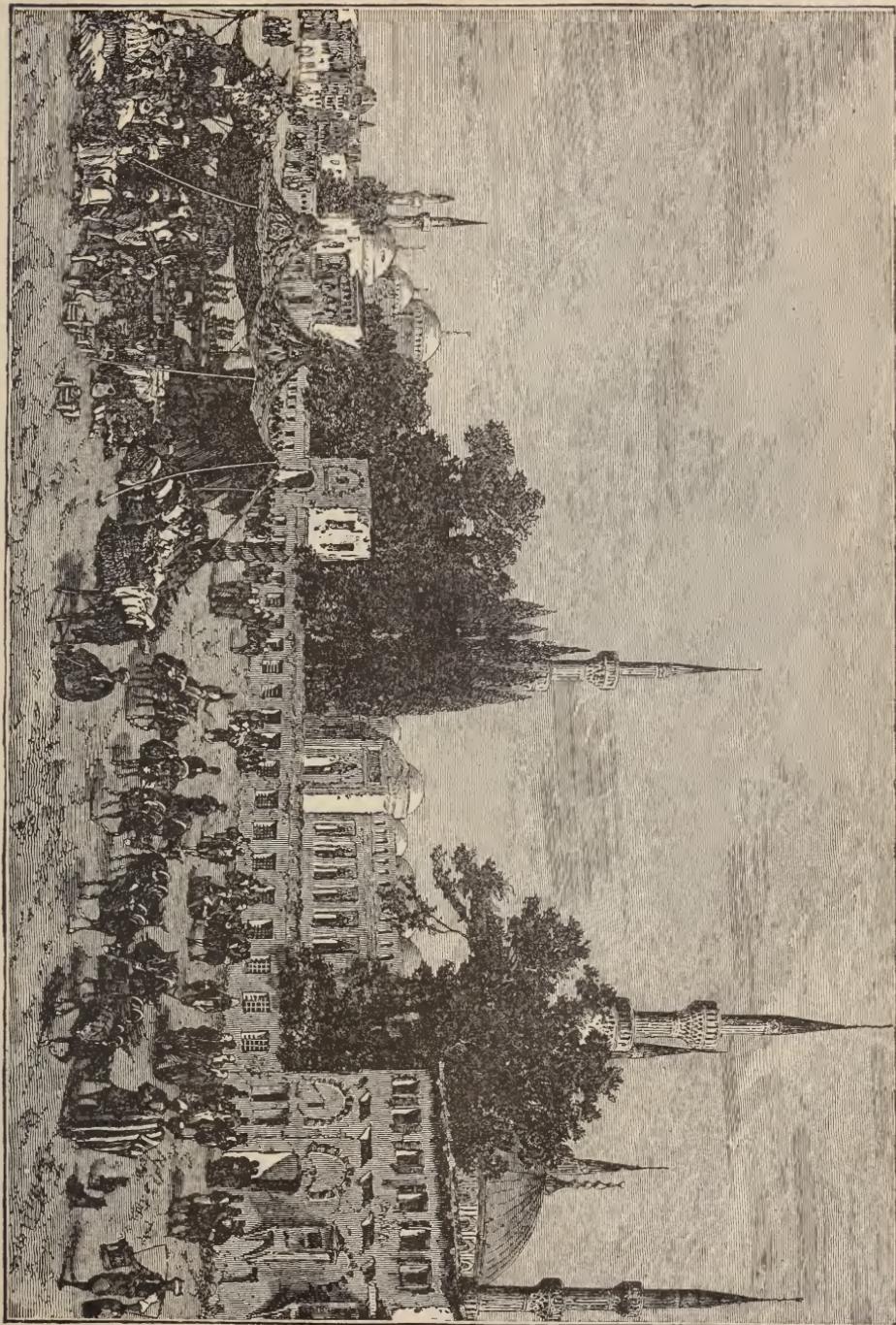


THE PERSECUTING PATRIARCH.

“Inshallah bouilé bir shay etmeijeckler” (If it please God, they will do no such thing). This was quite satisfactory, and he sent sixteen cavasses to guard the procession. Our minister and his aides were out on horseback with considerable display. The procession moved silently through the “Grand Rue” of Pera, attracting great attention. The brethren bore the casket, the pastor walked in front carrying a large Bible, the missionaries were with the rear of the column mixed in with the brethren. The street was lined with a curious crowd on both sides, and one could hear various remarks in various languages, such as “This is the new sect of Armenians.” “No crosses, no candles, no chants.” “Sixteen cavasses! By Gemini! the government is going to protect them anyhow!” “Ils sont des braves hommes,” said a Frenchman, meaning “They are a very decent looking set,” etc.

The point of anxiety was reached when we passed the Taxim into the open, and there would be nearly half a mile of exposure to the mob. There was no mob there. Evidently the police had dispersed them or prevented their assembling. They were really collected on the gorge on our left out of sight. As we approached the grave we saw a multitude surrounding it, but there were three or four bodies of the Turkish troops going through with their daily drill. They were on every side of the grave. Dr. Dwight remarked: “This noise of fife and drum will prevent our funeral service from being heard, but we had better have noise and safety than the assault of a mob.” The body was placed by the grave, and the pastor, Rev. Absalom Hachadourian, stood upon the bank of earth to begin his service, and instantly the music ceased. The multitude believed this new sect was infidel. They were disciples of Voltaire. As they had rejected the ceremonies of their old religion, it was said they had no religion. The pastor saw his opportunity not only with the multitude but with those Turkish soldiers, and he broke forth in Turkish with a powerful voice: “We evangelical Armenians believe in the immortality of the soul and in the resurrection of the dead—they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of condemnation.” Continuing he uttered a brief confession of faith, read some passages from the Bible, with brief remarks, the soldiers evidently giving profound attention. A prayer was offered, the casket placed in the grave, the grave rapidly filled up, the earth smoothed over and sprinkled with water. The pastor lifted up his hands and pronounced the benediction, and instantly the military music burst forth on every side. It was as profoundly impressive as though the angel of the Lord had come down on guard. Were the troops accidentally there? or was it so planned as to seem accidental and yet most effectively overawe the mob? “If it please God, they will do no such thing.”

We formed the procession again and were returning to the city full of gratitude and admiration, when suddenly there burst up from that gorge, as from the bottomless pit, a howling mob of roughs to the number of many hundreds,—some considered them a thousand,—hurling stones and brickbats with such insane fury that they all went over our heads. The sixteen cavasses formed in line with naked scimitars, and prevented the mob from rushing on us. They skirted along for some distance and the stones fell thick among us. “Keep far apart,



brethren," said Dr. Dwight; "give open spaces for the stones; don't run; take long steps; in three or four minutes we'll reach the Taxim." Dr. Dwight was hit a glancing blow on the left shoulder; one brother was knocked down, but they picked him up and marched him right along; and some few others, four or five perhaps, were hit. No one was seriously injured. When I think of the stones



MOSQUE OF SULTAN ACHMED, CONSTANTINOPLE.

I saw hurtling through the air, our escape seems wonderful. I think nine tenths of the stones went over us, and nine tenths of the other tenth fell in the open spaces. We reached the Taxim, where we entered again the "Grand Rue" of Pera; our sixteen cavasses formed in our rear and stopped the mob. The brethren quietly dispersed to their homes, and our venerated and beloved brother Oscan slept in peace.

DATE DUE

2 Dec 1963

GAYLORD

PRINTED IN U.S.A.



I-7 v.89
Missionary Herald

Princeton Theological Seminary-Speer Library



1 1012 00317 8177